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THE  
NEW TESTAMENT

OF OUR  
LORD AND SAVIOR JESUS CHRIST.

AMERICAN BIBLE UNION VERSION.

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IMPROVED EDITION.  
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## PREFATORY NOTE.

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IN 1865, the American Bible Union published a Revised English Version of the New Testament, which has been widely used. The demand for a new edition having been made, and the money necessary having been furnished, the Executive Board of the American Baptist Publication Society—to which Society the home Bible work of Baptists was committed by the Bible Convention at Saratoga, N. Y., May 22 and 23, 1883—appointed Alvah Hovey, D. D., John A. Broadus, D. D., and Henry G. Weston, D. D., a committee to prepare an improved edition of this Revised New Testament of the American Bible Union. To meet the wishes of many persons, this improved edition is published in two forms, one of which retains the American Bible Union translations of *baptizo* (immerse, etc.), the other has the Anglicised form of the Greek word (*baptize*, etc.).

THE NAMES AND ORDER  
OF THE  
BOOKS OF THE NEW TESTAMENT

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MATTHEW . . . . .	
MARK . . . . .	
LUKE . . . . .	
JOHN . . . . .	
ACTS . . . . .	
ROMANS . . . . .	
I. CORINTHIANS . . . . .	
II. CORINTHIANS . . . . .	
GALATIANS . . . . .	
EPHESIANS . . . . .	
PHILIPPIANS . . . . .	
COLOSSIANS . . . . .	
I. THESSALONIANS . . . . .	
II. THESSALONIANS . . . . .	
I. TIMOTHY . . . . .	
II. TIMOTHY . . . . .	
TITUS . . . . .	
PHILEMON . . . . .	
HEBREWS . . . . .	
JAMES . . . . .	
I. PETER . . . . .	
II. PETER . . . . .	
I. JOHN . . . . .	
II. JOHN . . . . .	
III. JOHN . . . . .	
JUDE . . . . .	
REVELATION . . . . .	

## THE GOSPEL ACCORDING TO MATTHEW.

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**I.** The book of the genealogy of Jesus Christ, son of David, son of Abraham.

<sup>2</sup> Abraham begot Isaac ; and Isaac begot Jacob ; and Jacob begot Judah and his brothers ; <sup>3</sup> and Judah begot Perez and Zerah, of Tamar ; and Perez begot Hezron ; and Hezron begot Ram ; <sup>4</sup> and Ram begot Amminadab ; and Amminadab begot Nahshon ; and Nahshon begot Salmon ; <sup>5</sup> and Salmon begot Boaz, of Rahab ; and Boaz begot Obed, of Ruth ; and Obed begot Jesse ; <sup>6</sup> and Jesse begot David the king :

And David begot Solomon, of her that had been the wife of Uriah ; <sup>7</sup> and Solomon begot Rehoboam ; and Rehoboam begot Abijah ; and Abijah begot Asa ; <sup>8</sup> and Asa begot Jehoshaphat ; and Jehoshaphat begot Joram ; and Joram begot Uzziah ; <sup>9</sup> and Uzziah begot Jotham ; and Jotham begot Ahaz ; and Ahaz begot Hezekiah ; <sup>10</sup> and Hezekiah begot Manasseh ; and Manasseh begot Amon ; and Amon begot Josiah ; <sup>11</sup> and Josiah begot Jeconiah and his brothers, at the time of the removal to Babylon :

<sup>12</sup> And after the removal to Babylon, Jeconiah begot Shealtiel ; and Shealtiel begot Zerubbabel ; <sup>13</sup> and Zerubbabel begot Abiud ; and Abiud begot Eliakim ; and Eliakim begot Azor ; <sup>14</sup> and Azor begot Zadok ; and Zadok begot Achim ; and Achim begot

Eliud; <sup>15</sup> and Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; <sup>16</sup> and Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

<sup>17</sup> All the generations, therefore, from Abraham to David are fourteen generations; and from David to the removal to Babylon, fourteen generations; and from the removal to Babylon to the Christ, fourteen generations.

<sup>18</sup> Now the birth of Jesus Christ was after this manner. His mother Mary having been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit. <sup>19</sup> And Joseph her husband, being a righteous man, yet not willing to expose her to shame, purposed to put her away privately. <sup>20</sup> But when he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to thee Mary thy wife; for that which is begotten in her is of the Holy Spirit. <sup>21</sup> And she will bring forth a son, and thou shalt call his name Jesus; for he it is that shall save his people from their sins.

<sup>22</sup> Now all this has come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

<sup>23</sup> Behold, the virgin shall be with child,  
And shall bring forth a son,  
And they shall call his name Immanuel;  
which is, being interpreted, God with us.

<sup>24</sup> And Joseph, arising from sleep, did as the angel of the Lord directed him, and took to him his wife; <sup>25</sup> and he knew her not until she brought forth a son; and he called his name Jesus.

**II.** And Jesus having been born in Bethlehem of Judæa, in the days of Herod the king, behold, <sup>1</sup>Wise Men from the east came to Jerusalem, <sup>2</sup>saying, Where is he that is born King of the Jews? For we saw his star in the east, and we came to do him homage. <sup>3</sup>And the king, Herod, hearing it, was troubled, and all Jerusalem with him. <sup>4</sup>And assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born. <sup>5</sup>And they said to him, In Bethlehem of Judæa; for thus it is written through the prophet,

<sup>6</sup>And thou Bethlehem, land of Judah,  
Art by no means least among the governors of  
Judah;

For out of thee shall come forth a Governor,  
Who shall shepherd my people Israel.

<sup>7</sup>Then Herod, having privately called the <sup>8</sup>Wise Men, learned from them exactly the time of the star that appeared. <sup>9</sup>And he sent them to Bethlehem, and said, Go and inquire exactly concerning the child; and when ye have found him, bring me word, that I also may come and do him homage. <sup>10</sup>And having heard the king, they went on their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the child was. <sup>11</sup>And seeing the star, they rejoiced with exceeding great joy. <sup>12</sup>And coming into the house, they saw the child with Mary his mother, and fell down, and did homage to him; and opening their treasures, they offered to him gifts, gold and frankincense and myrrh. <sup>13</sup>And being divinely instructed in a dream not to return to Herod, they withdrew into their own country by another way.

<sup>14</sup>And when they had withdrawn, behold, an angel

of the Lord appears to Joseph in a dream, saying, Arise, and take the child and his mother, and flee into Egypt, and be there until I tell thee; for Herod is about to seek the child to destroy him. <sup>14</sup> And he arose and took the child and his mother by night and withdrew into Egypt, <sup>15</sup> and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt I called my son.

<sup>16</sup> Then Herod, seeing that he was mocked by the <sup>a</sup> Wise Men, was full of wrath; and he sent, and slew all the male children that were in Bethlehem, and in all its borders, from two years old and under, according to the time which he had exactly learned from the <sup>a</sup> Wise Men. <sup>17</sup> Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

<sup>18</sup> A voice was heard in Ramah,  
Weeping and great mourning,  
Rachel weeping for her children;  
And she would not be comforted, because they  
are not.

<sup>19</sup> But when Herod was dead, behold, an angel of the Lord appears in a dream to Joseph in Egypt, <sup>20</sup> saying, Arise and take the child and his mother, and go into the land of Israel; for they are dead who sought the child's life. <sup>21</sup> And he arose and took the child and his mother and came into the land of Israel. <sup>22</sup> But hearing that Archelaus was reigning over Judæa instead of his father Herod, he was afraid to go thither; and being divinely instructed in a dream, he withdrew into the region of Galilee, <sup>23</sup> and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets: He will be called a Nazarene.

III. <sup>1</sup>In those days comes John the Baptist, preaching in the wilderness of Judæa, <sup>2</sup>saying, Repent, for the kingdom of heaven is at hand. <sup>3</sup>For this is he that was spoken of through Isaiah the prophet, saying,

The voice of one crying in the wilderness,  
Prepare ye the way of the Lord,  
Make straight his paths.

<sup>4</sup>And he, John, had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

<sup>5</sup>Then went out to him Jerusalem, and all Judæa, and all the region round about the Jordan; <sup>6</sup>and they were immersed by him in <sup>a</sup>the Jordan, confessing their sins. <sup>7</sup>But seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, Brood of vipers, who warned you to flee from <sup>b</sup>the coming wrath? <sup>8</sup>Produce therefore fruit worthy of repentance; <sup>9</sup>and think not to say within yourselves, We have Abraham for our father; for I say to you, that God is able out of these stones to raise up children to Abraham. <sup>10</sup>And already the axe lies at the root of the trees; every tree therefore that does not produce good fruit is cut down, and cast into the fire.

<sup>11</sup>I indeed immerse you in water unto repentance; but he that comes after me is mightier than I, whose sandals I am not worthy to bear; he will immerse you in the Holy Spirit and fire; <sup>12</sup>whose fan is in his hand, and he will thoroughly cleanse his threshing-floor, and he will gather his wheat into the garner, but the chaff he will burn up with fire unquenchable.

<sup>13</sup>Then comes Jesus from Galilee to the Jordan, to John, to be immersed by him. <sup>14</sup>But John sought to

\* *Many ancient documents read in the river Jordan.*

<sup>b</sup> *Or, the wrath that is about to be.*

prevent him, saying, I have need to be immersed by thee, and dost thou come to me? <sup>15</sup>And Jesus answering said to him, Suffer it now; for thus it becomes us to fulfill all righteousness. Then he suffers him. <sup>16</sup>And having been immersed, Jesus came up straightway from the water; and lo, the heavens were opened to him, and he saw the Spirit of God descending, as a dove, and coming upon him. <sup>17</sup>And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I <sup>a</sup>am well pleased.

**IV.** <sup>1</sup>Then Jesus was led up by the Spirit into the wilderness, to be tempted by the Devil. <sup>2</sup>And having fasted forty days and forty nights, he was afterwards hungry. <sup>3</sup>And coming to him, the tempter said, If thou art God's Son, command that these stones become loaves of bread. <sup>4</sup>But he answering said, It is written, Not on bread alone shall man live, but on every word that proceeds out of the mouth of God.

<sup>5</sup>Then the Devil takes him into the holy city, and sets him on the pinnacle of the temple, <sup>6</sup>and says to him, If thou art God's Son, cast thyself down; for it is written,

He will command his angels concerning thee;

And on their hands they will bear thee up,

Lest perhaps thou dash thy foot against a stone.

<sup>7</sup>Jesus said to him, Again it is written, Thou shalt not <sup>b</sup>tempt the Lord thy God.

<sup>8</sup>Again the Devil takes him into an exceedingly high mountain, and shows him all the kingdoms of the world, and the glory of them; <sup>9</sup>and says to him, All these things I will give thee, if thou fall down and worship me. <sup>10</sup>Then Jesus says to him, Get thee hence, Satan; for it is written, Thou shalt

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<sup>a</sup> Or, was.

<sup>b</sup> Or, test.



worship the Lord thy God, and him only shalt thou serve. <sup>11</sup>Then the Devil leaves him; and behold, angels came and ministered to him.

<sup>12</sup>And hearing that John was delivered up, he withdrew into Galilee. <sup>13</sup>And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali; <sup>14</sup>that it might be fulfilled which was spoken through Isaiah the prophet, saying,

<sup>15</sup>The land of Zebulun and the land of Naphtali,  
By the way of the sea, beyond the Jordan,  
Galilee of the Gentiles,

<sup>16</sup>The people sitting in darkness, saw a great light,  
And to those sitting in the region and shadow of  
death light arose.

<sup>17</sup>From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand. <sup>18</sup>And walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. <sup>19</sup>And he says to them, Come after me, and I will make you fishers of men. <sup>20</sup>And straightway they left the nets and followed him. <sup>21</sup>And going on thence he saw other two brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. <sup>22</sup>And straightway they left the boat and their father, and followed him.

<sup>23</sup>And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity among the people. <sup>24</sup>And the report of him went forth into all Syria; and they brought to him all that were sick, seized with many kinds of diseases and torments, demoniacs and epileptics and paralytics;

and he healed them. <sup>25</sup> And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond the Jordan.

V. <sup>1</sup> And seeing the multitudes, he went up into the mountain; and when he had sat down, his disciples came to him. <sup>2</sup> And he opened his mouth, and taught them, saying,

<sup>3</sup> Happy the poor in spirit; for theirs is the kingdom of heaven.

<sup>4</sup> Happy they that mourn; for they shall be comforted.

<sup>5</sup> Happy the meek; for they shall inherit the <sup>a</sup>earth.

<sup>6</sup> Happy they that hunger and thirst after righteousness; for they shall be filled.

<sup>7</sup> Happy the merciful; for they shall obtain mercy.

<sup>8</sup> Happy the pure in heart; for they shall see God.

<sup>9</sup> Happy the peacemakers; for they shall be called sons of God.

<sup>10</sup> Happy they who have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.

<sup>11</sup> Happy are ye, when they reproach you, and persecute you, and say all evil against you falsely, for my sake. <sup>12</sup> Rejoice, and be exceeding glad; because great is your reward in heaven, for so they persecuted the prophets that were before you.

<sup>13</sup> Ye are the salt of the earth; but if the salt become tasteless, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot by men.

<sup>14</sup> Ye are the light of the world. A city set on a hill can not be hid. <sup>15</sup> Nor do they light a lamp and put it under the bushel, but on the lamp-stand; and it shines to all that are in the house. <sup>16</sup> Thus let your

light shine before men, that they may see your good works, and glorify your Father who is in heaven.

<sup>17</sup> Think not that I came to destroy the law, or the prophets; I came not to destroy, but to complete.

<sup>18</sup> For verily I say to you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law until all things come to pass. <sup>19</sup> Whoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whoever shall do and teach them, he shall be called great in the kingdom of heaven.

<sup>20</sup> For I say to you, that unless your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

<sup>21</sup> Ye have heard that it was said to those of old, Thou shalt not kill; and whoever kills shall be in danger of the judgment. <sup>22</sup> But I say to you, that every one who is angry with his brother, <sup>a</sup> shall be in danger of the judgment; and whoever says to his brother, Raca! shall be in danger of the Sanhedrin; and whoever says, Thou fool! shall be in danger of hell-fire. <sup>23</sup> If therefore thou art offering thy gift at the altar, and there rememberest that thy brother has aught against thee, <sup>24</sup> leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree with thine adversary quickly, while thou art with him in the way; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. <sup>26</sup> Verily I say to thee, thou shalt in no wise come out thence, till thou hast paid the last farthing.

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<sup>a</sup> Many ancient documents add without cause.

<sup>27</sup> Ye have heard that it was said, Thou shalt not commit adultery. <sup>28</sup> But I say to you, that every one who looks on a woman, to lust after her, has already committed adultery with her in his heart. <sup>29</sup> And if thy right eye is causing thee to sin, pluck it out and cast it from thee; for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell. <sup>30</sup> And if thy right hand is causing thee to sin, cut it off and cast it from thee; for it is profitable for thee that one of thy members perish, and not thy whole body go away into hell. <sup>31</sup> And it was said, Whoever puts away his wife, let him give her a bill of divorce. <sup>32</sup> But I say to you, that every one who puts away his wife, except for the cause of fornication, makes her commit adultery; and whoever marries her when put away, commits adultery.

<sup>33</sup> Again, ye have heard that it was said to those of old, Thou shalt not swear falsely, but shalt perform to the Lord thine oaths. <sup>34</sup> But I say to you, swear not at all; not by the heaven, because it is God's throne; <sup>35</sup> nor by the earth, because it is his footstool; nor by Jerusalem, because it is the great King's city. <sup>36</sup> Nor shalt thou swear by thy head; because thou canst not make one hair white or black. <sup>37</sup> But let your word be, Yea, yea, Nay, nay; and that which is more than these is from <sup>a</sup>the evil one.

<sup>38</sup> Ye have heard that it was said, Eye for eye, and tooth for tooth. <sup>39</sup> But I say to you, resist not <sup>b</sup>the evil man; but whoever smites thee on thy right cheek, turn to him the other also. <sup>40</sup> And if any man wishes to go to law with thee, and take thy coat, let him have thy cloak also. <sup>41</sup> And whoever shall impress thee to go one mile, go with him two.

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<sup>a</sup> Or, from evil.

<sup>b</sup> Or, resist not evil.

"Give to him that asks thee, and from him that wishes to borrow of thee turn not away.

<sup>4</sup>"Ye have heard that it was said, Thou shalt love thy neighbor, and shalt hate thine enemy. <sup>5</sup>"But I say to you, love your enemies, and pray for those who persecute you; <sup>6</sup>that ye may be sons of your Father who is in heaven; for he causes his sun to rise on evil men and good, and sends rain on righteous and unrighteous. <sup>7</sup>"For if ye love those who love you, what reward have ye? Do not even the publicans the same? <sup>8</sup>"And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? <sup>9</sup>"Ye therefore shall be perfect, as your heavenly Father is perfect.

**VI.** <sup>1</sup>Take heed that ye do not your righteousness before men, to be seen by them; otherwise ye have no reward with your Father who is in heaven.

<sup>2</sup>"When therefore thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Verily I say to you, they have received their reward. <sup>3</sup>"But when thou doest alms, let not thy left hand know what thy right hand is doing; <sup>4</sup>that thine alms may be in secret; and thy Father who sees in secret will recompense thee.

<sup>5</sup>"And when ye pray, ye shall not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Verily I say to you, they have received their reward. <sup>6</sup>"But thou, when thou prayest, enter into thy inner chamber, and having shut thy door, pray to thy Father who is in secret; and thy Father who sees in secret will recompense thee.

<sup>7</sup>And in praying use not vain repetitions, as the Gentiles do; for they think that they shall be heard for their much speaking. <sup>8</sup>Be not therefore like them; for your Father knows what things ye have need of, before ye ask him. <sup>9</sup>Do ye therefore pray after this manner: Our Father who art in heaven, hallowed be thy name. <sup>10</sup>Thy <sup>a</sup>kingdom come; thy will <sup>b</sup>be done, as in heaven, so on earth. <sup>11</sup>Give us this day our daily bread. <sup>12</sup>And forgive us our debts, as we also have forgiven our debtors. <sup>13</sup>And bring us not into temptation, but deliver us from <sup>c</sup>the evil one.<sup>d</sup> <sup>14</sup>For if ye forgive men their trespasses, your heavenly Father will forgive you also; <sup>15</sup>but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup>And when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to be fasting. Verily I say to you, they have received their reward. <sup>17</sup>But thou, when thou fastest, anoint thy head, and wash thy face; <sup>18</sup>that thou appear not to men to be fasting, but to thy Father who is in secret; and thy Father who sees in secret will recompense thee.

<sup>19</sup>Lay not up for yourselves treasures on the earth, where moth and rust consume, and where thieves break through and steal. <sup>20</sup>But lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break through nor steal. <sup>21</sup>For where thy treasure is, there will thy heart be also.

<sup>22</sup>The lamp of the body is the eye. If therefore

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<sup>a</sup> Or, reign.

<sup>b</sup> Or, come to pass.

<sup>c</sup> Or, evil.

<sup>d</sup> *The doxology, For thine is the kingdom, and the power, and the glory, for ever. Amen, is wanting in most of the ancient documents, though found in some with variations.*

thine eye be single, thy whole body will be light; <sup>23</sup>but if thine eye be evil, thy whole body will be dark. If therefore the light that is in thee is darkness, how great the darkness! <sup>24</sup>No man can serve two masters; for either he will hate the one, and love the other; or he will hold to one, and despise the other. Ye can not serve God and mammon.

<sup>25</sup>Therefore I say to you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? <sup>26</sup>Behold the birds of the air, that they sow not, nor reap, nor gather into barns; and your heavenly Father feeds them. Are not ye of much more value than they? <sup>27</sup>And which of you by being anxious can add one cubit to his <sup>a</sup>age? <sup>28</sup>And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow. They toil not, nor spin; <sup>29</sup>and I say to you, that not even Solomon in all his glory was arrayed like one of these. <sup>30</sup>And if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, will he not much more clothe you, O ye of little faith? <sup>31</sup>Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? <sup>32</sup>For after all these do the Gentiles seek. For your heavenly Father knows that ye have need of all these. <sup>33</sup>But seek first his kingdom, and his righteousness; and all these shall be added to you. <sup>34</sup>Be not therefore anxious for the morrow; for the morrow will have its own anxiety. Sufficient for the day is its evil.

**VII.** <sup>1</sup>Judge not, that ye be not judged. <sup>2</sup>For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be

<sup>a</sup> Or, stature.

measured to you. <sup>3</sup>And why seest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>4</sup>Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? <sup>5</sup>Hypocrite! cast first the beam out of thine own eye; and then thou wilt see clearly to cast the mote out of thy brother's eye.

<sup>6</sup>Give not that which is holy to dogs, nor cast your pearls before swine; lest they trample them with their feet, and turn and rend you.

<sup>7</sup>Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. <sup>8</sup>For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. <sup>9</sup>Or what man is there of you, who if his son shall ask a loaf, will give him a stone? <sup>10</sup>Or if he shall ask a fish, will give him a serpent? <sup>11</sup>If ye then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?

<sup>12</sup>All things therefore whatever ye wish that men should do to you, so do ye also to them; for this is the law and the prophets.

<sup>13</sup>Enter ye in through the narrow gate; because wide is the gate, and broad the way, that leads to destruction, and many are they who enter in through it. <sup>14</sup>Because narrow is the gate, and straitened the way, that leads to life, and few are they who find it.

<sup>15</sup>Beware of false prophets, who come to you in sheep's clothing, but within are ravening wolves. <sup>16</sup>From their fruits ye will know them. Do men gather grapes from thorns, or figs from thistles? <sup>17</sup>So

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\* In many ancient documents, How narrow.



every good tree bears good fruit; but the corrupt tree bears evil fruit. <sup>18</sup> A good tree can not bear evil fruit, nor can a corrupt tree bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down, and cast into the fire. <sup>20</sup> So then, from their fruits ye will know them.

<sup>21</sup> Not every one that says to me, Lord, Lord, will enter into the kingdom of heaven; but he that does the will of my Father who is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many miracles? <sup>23</sup> And then will I profess to them, I never knew you; depart from me, ye who work iniquity. <sup>24</sup> Every one, therefore, who hears these words of mine, and does them, shall be likened to a wise man, who built his house on the rock. <sup>25</sup> And the rain descended, and the streams came, and the winds blew, and fell on that house; and it did not fall, for it was founded on the rock. <sup>26</sup> And every one who hears these words of mine, and does them not, shall be likened to a foolish man, who built his house on the sand. <sup>27</sup> And the rain descended, and the streams came, and the winds blew, and beat on that house, and it fell; and great was its fall.

<sup>28</sup> And it came to pass, when Jesus completed these words, the multitudes were astonished at his teaching. <sup>29</sup> For he was teaching them as having authority, and not as their scribes.

**VIII.** <sup>1</sup> When he had come down from the mountain, great multitudes followed him. <sup>2</sup> And, behold, there came to him a leper and bowed down to him, saying, Lord, if thou wilt, thou canst cleanse me. <sup>3</sup> And stretching forth his hand, he touched him, saying, I will; be cleansed. And straightway

his leprosy was cleansed. <sup>4</sup> And Jesus says to him, See thou tell no one; but go, show thyself to the priest, and offer the gift that Moses directed, for a testimony to them.

<sup>5</sup> And when he entered into Capernaum, there came to him a centurion, beseeching him, <sup>6</sup> and saying, Lord, my servant lies at home paralyzed, grievously tormented. <sup>7</sup> And he says to him, I will come and heal him. <sup>8</sup> The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but only say <sup>a</sup> the word, and my servant will be healed. <sup>9</sup> For I also am a man under authority, having under myself soldiers, and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. <sup>10</sup> And Jesus hearing it wondered, and said to those who followed, Verily I say to you, Not even in Israel have I found so great faith. <sup>11</sup> And I say to you, that many will come from the east and the west, and will recline at table, with Abraham, and Isaac, and Jacob, in the kingdom of heaven; <sup>12</sup> but the sons of the kingdom will be cast out into the outer darkness. There will be the weeping, and the gnashing of teeth! <sup>13</sup> And Jesus said to the centurion, Go thy way; as thou didst believe, so be it done to thee. And the servant was healed in that hour.

<sup>14</sup> And Jesus, coming into the house of Peter, saw his mother-in-law lying sick with fever. <sup>15</sup> And he touched her hand, and the fever left her; and she arose, and ministered to him. <sup>16</sup> When evening was come, they brought to him many demoniacs; and he cast out the spirits with a word, and healed all that were sick; <sup>17</sup> that it might be fulfilled which was

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<sup>a</sup> *Gr.*, with a word.

spoken through Isaiah the prophet, saying, Himself took our infirmities, and bore our diseases.

<sup>18</sup> And Jesus, seeing great multitudes about him, commanded to depart to the other side. <sup>19</sup> And a scribe came, and said to him, Teacher, I will follow thee whithersoever thou mayest go. <sup>20</sup> And Jesus says to him, Foxes have holes and birds of the air have <sup>a</sup> haunts; but the Son of man has not where he may lay his head. <sup>21</sup> And another of the disciples said to him, Lord, permit me first to go and bury my father. <sup>22</sup> But Jesus says to him, Follow me, and leave the dead to bury their own dead.

<sup>23</sup> And when he had entered into a boat, his disciples followed him. <sup>24</sup> And, behold, there arose a great tempest in the sea, so that the boat was being covered by the waves; but he was sleeping. <sup>25</sup> And they came to him, and awoke him, saying, Lord, save; we are perishing. <sup>26</sup> And he says to them, Why are ye <sup>b</sup> fearful, O ye of little faith? Then rising, he rebuked the winds and the sea; and there was a great calm. <sup>27</sup> And the men wondered, saying, What manner of man is this, that even the winds and the sea obey him!

<sup>28</sup> And when he had come to the other side, into the country of the <sup>c</sup> Gadarenes, there met him two demons, coming out of the tombs, exceedingly fierce, so that no one was able to pass by that way. <sup>29</sup> And, behold, they cried out, saying, What have we to do with thee, Son of God? Didst thou come here to torment us before the time? <sup>30</sup> Now there was afar off from them a herd of many swine feeding. And the demons besought him, saying, <sup>31</sup> If thou cast us out, send us away into the herd of swine. <sup>32</sup> He

<sup>a</sup> Or, roosts

<sup>b</sup> Or, cowardly.

<sup>c</sup> Many documents read Gergesenes; some, Gerasenes.

said to them, Go. And coming out they went away into the swine; and, behold, the whole herd rushed down the steep into the sea, and died in the waters. <sup>33</sup> And they that fed them fled, and went away into the city, and told every thing, and what had befallen the demoniacs. <sup>34</sup> And, behold, all the city came out to meet Jesus; and seeing him, they besought that **IX.** he would depart from their borders. <sup>1</sup> And entering into a boat he crossed over, and came into his own city.

<sup>2</sup> And, behold, they brought to him a paralytic, lying on a bed. And Jesus, seeing their faith, said to the paralytic, Be of good cheer, child; thy sins are forgiven. <sup>3</sup> And behold, some of the scribes said within themselves, This man blasphemeth. <sup>4</sup> And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? <sup>5</sup> For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? <sup>6</sup> But that ye may know that the Son of man has authority on earth to forgive sins, (then says he to the paralytic,) Arise, and take up thy bed, and go to thy house. <sup>7</sup> And rising up he went away to his house. <sup>8</sup> And seeing it the multitudes feared, and glorified God, who gave such authority to men.

<sup>9</sup> And Jesus, passing on thence, saw a man called Matthew, sitting at the tax-office; and he says to him, Follow me. And he rose up and followed him. <sup>10</sup> And it came to pass that, as he reclined at table in the house, behold, many publicans and sinners came and reclined at table with Jesus and his disciples. <sup>11</sup> And the Pharisees seeing it, said to his disciples, Why does your teacher eat with the publicans and sinners? <sup>12</sup> And hearing it he said, They who are well need not a physician, but they who are sick. <sup>13</sup> But go, and learn what this means, I wish for mercy

and not sacrifice ; for I did not come to call righteous men, but sinners.

<sup>14</sup>Then come to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast not? <sup>15</sup>And Jesus said to them, Can the sons of the bridechamber mourn, so long as the bridegroom is with them? But there will come days when the bridegroom is taken away from them, and then they will fast. <sup>16</sup>And no one puts a piece of unfilled cloth on an old garment; for that which fills it up takes from the garment, and a worse rent is made. <sup>17</sup>Nor do they put new wine into old skins; else the skins burst, and the wine runs out, and the skins perish. But they put new wine into fresh skins, and both are preserved together.

<sup>18</sup>While he was speaking these things to them, behold, there came a ruler, and bowed down to him, saying, My daughter just now died; but come and lay thy hand on her, and she will live. <sup>19</sup>And Jesus arose and was following him, he and his disciples. <sup>20</sup>And behold, a woman who had a flow of blood twelve years, came behind, and touched the fringe of his garment. <sup>21</sup>For she said within herself, If I only touch his garment, I shall be saved. <sup>22</sup>But Jesus turning and seeing her said, Be of good cheer, daughter; thy faith has saved thee. <sup>23</sup>And the woman was saved from that hour. And Jesus, coming into the house of the ruler, and seeing the flute-players, and the crowd making a tumult, said, <sup>24</sup>Withdraw; for the damsel has not died, but is sleeping. And they laughed at him. <sup>25</sup>But when the crowd was put forth, he went in, and took hold of her hand, and the damsel arose. <sup>26</sup>And the fame of this went forth into all that land.

<sup>27</sup> And as Jesus passed on thence, two blind men followed him, crying out, and saying, Have mercy on us, Son of David. <sup>28</sup> And when he had come into the house, the blind men came to him. And Jesus says to them, Believe ye that I am able to do this? They say to him, Yea, Lord. <sup>29</sup> Then he touched their eyes, saying, According to your faith be it done to you. <sup>30</sup> And their eyes were opened. And Jesus sternly charged them, saying, Take heed, let no one know it. <sup>31</sup> But they went out and spread abroad his fame in all that land.

<sup>32</sup> And as they were going out, behold, they brought to him a dumb man, a demoniac. <sup>33</sup> And when the demon was cast out, the dumb man spoke. And the multitudes wondered, saying, It was never so seen in Israel. <sup>34</sup> But the Pharisees said, \*Through the prince of the demons he casts out the demons.

<sup>35</sup> And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity. <sup>36</sup> And seeing the multitudes, he was moved with compassion for them, because they were harassed, and scattered, as sheep having no shepherd. <sup>37</sup> Then he says to his disciples, The harvest is great, but the workers are few. <sup>38</sup> Pray therefore the Lord of the harvest, that he send forth **X.** workers into his harvest. <sup>1</sup> And calling to him his twelve disciples, he gave them authority over unclean spirits, so as to cast them out, and to heal every disease and every infirmity.

<sup>2</sup> Now the names of the twelve apostles are these: The first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup> Philip, and Bartholomew; Thomas, and

Matthew the publican; James the son of Alphaeus, and Thaddæus; <sup>4</sup>Simon the Cananæan, and Judas Iscariot, also, who <sup>a</sup>betrayed him.

<sup>5</sup>These twelve Jesus sent forth, and charged them, saying, Go not into a way of the Gentiles, and into a city of the Samaritans enter not. <sup>6</sup>But go rather to the lost sheep of the house of Israel. <sup>7</sup>And as ye go, preach, saying, The kingdom of heaven is at hand. <sup>8</sup>Heal the sick, <sup>b</sup>raise the dead, cleanse lepers, cast out demons. <sup>c</sup>As a gift ye received, <sup>c</sup>as a gift impart. <sup>9</sup>Get not gold, nor silver, nor brass in your girdles; <sup>10</sup>nor bag for the journey, nor two coats, nor sandals, nor staff; for the workman is worthy of his food. <sup>11</sup>And into whatever city or village ye enter, search out who in it is worthy; and there abide until ye depart. <sup>12</sup>And as ye enter the house, salute it. <sup>13</sup>And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. <sup>14</sup>And whoever does not receive you, nor hear your words, as ye go forth out of that house or city, shake off the dust of your feet. <sup>15</sup>Verily I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

<sup>16</sup>Behold, I send you forth as sheep in the midst of wolves; become therefore wary as serpents, and simple as doves. <sup>17</sup>But beware of men; for they will deliver you up to councils, and in their synagogues they will scourge you; <sup>18</sup>and before governors also and kings will ye be brought for my sake, for a testimony to them and to the Gentiles. <sup>19</sup>But whenever they deliver you up, be not anxious how or what

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<sup>a</sup> Or, delivered him up.

<sup>b</sup> Some ancient documents omit raise the dead

<sup>c</sup> *Gr.* gratuitously.

to speak; for it will be given you in that hour what to speak. <sup>20</sup>For it is not ye that speak, but the Spirit of your Father that speaks in you. <sup>21</sup>And brother will deliver up brother to death, and father child; and children will rise up against parents, and put them to death. <sup>22</sup>And ye will be hated by all, for my name's sake; but he that endures to the end, this one shall be saved. <sup>23</sup>But when they persecute you in this city, flee into the next; for verily I say to you, ye will not finish the cities of Israel, until the Son of man come.

<sup>24</sup>A disciple is not above the teacher, nor a servant above his lord. <sup>25</sup>It is enough for the disciple to become as his teacher, and the servant as his lord. If they called the master of the house Beelzebul, how much more those of his household! <sup>26</sup>Fear them not therefore; for there is nothing covered that will not be revealed, and hid that will not be known. <sup>27</sup>What I say to you in the darkness, speak ye in the light; and what ye hear in the ear, preach on the house-tops. <sup>28</sup>And fear not those who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell. <sup>29</sup>Are not two sparrows sold for a penny? And not one of them shall fall on the ground without your Father. <sup>30</sup>But the very hairs of your head are all numbered. <sup>31</sup>Fear not therefore; ye are of more value than many sparrows. <sup>32</sup>Every one, therefore, who shall confess me before men, him will I also confess before my Father who is in heaven. <sup>33</sup>But whoever denies me before men, him will I also deny before my Father who is in heaven. <sup>34</sup>Think not that I came to \*send peace on the earth; I came not to \*send peace, but a sword. <sup>35</sup>For I came to set a



man at variance with his father, and a daughter with her mother, and a daughter-in-law with her mother-in-law; <sup>36</sup>and a man's foes will be they of his household. <sup>37</sup>He that loves father or mother more than me, is not worthy of me; and he that loves son or daughter more than me, is not worthy of me. <sup>38</sup>And he that does not take his cross and follow after me, is not worthy of me. <sup>39</sup>He that finds his life shall lose it; and he that loses his life for my sake shall find it. <sup>40</sup>He that receives you receives me; and he that receives me receives him who sent me. <sup>41</sup>He that receives a prophet in the name of a prophet will receive a prophet's reward; and he that receives a righteous man in the name of a righteous man will receive a righteous man's reward. <sup>42</sup>And whoever gives to drink a cup of cold water only to one of these little ones, in the name of a disciple, verily I say to you, he will not lose his reward.

**XI.** <sup>1</sup>And it came to pass, when Jesus finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

<sup>2</sup>Now John, having heard in the prison the works of the Christ, sent by his disciples, <sup>3</sup>and said to him, Art thou the Coming One, or are we to look for another? <sup>4</sup>And Jesus answering said to them, Go and report to John what ye hear and see. <sup>5</sup>Blind men receive sight and lame walk, lepers are cleansed and deaf hear, and dead are raised, and poor men have good tidings preached to them. <sup>6</sup>And happy is he, whoever finds no occasion of stumbling in me.

<sup>7</sup>And as these were going Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to behold? A reed shaken by the wind? <sup>8</sup>But what went ye out to see? A man clothed in soft raiment? Behold, they who wear

soft raiment are in kings' houses. <sup>9</sup>But why went ye out? To see a prophet? Yea, I say to you, and much more than a prophet. <sup>10</sup>This is he of whom it is written,

Behold, I send my messenger before thy face,

Who will prepare thy way before thee.

<sup>11</sup>Verily I say to you, among those that are born of women, there has not risen a greater than John the Baptist. But the least in the kingdom of heaven is greater than he.

<sup>12</sup>And from the days of John the Baptist until now, the kingdom of heaven suffers violence, and men of violence seize on it. <sup>13</sup>For all the prophets and the law prophesied until John. <sup>14</sup>And if ye are willing to receive <sup>a</sup>him, he is Elijah that was about to come. <sup>15</sup>He that has ears, let him hear. <sup>16</sup>But to what shall I liken this generation? It is like children sitting in the market places, who calling to their fellows <sup>17</sup>say, We piped to you, and ye did not dance; we wailed, and ye did not beat the breast. <sup>18</sup>For John came neither eating nor drinking, and they say, He has a demon. <sup>19</sup>The Son of man came eating and drinking, and they say, Behold a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom <sup>b</sup>is justified by her works.

<sup>20</sup>Then began he to upbraid the cities in which most of his miracles were done, because they repented not. <sup>21</sup>Woe to thee, Chorazin! Woe to thee, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup>Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment, than for you. <sup>23</sup>And thou, Capernaum, shalt thou be exalted to

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<sup>a</sup> Or, it.

<sup>b</sup> Or, was.

heaven? Thou shalt go down to Hades. For if the miracles that were done in thee had been done in Sodom, it would have remained until this day. <sup>24</sup> Nevertheless I say to you, that it will be more tolerable for the land of Sodom in the day of judgment, than for thee.

<sup>25</sup> At that season Jesus answered and said, I thank thee, Father, Lord of heaven and earth, that thou didst hide these things from wise and discerning men, and reveal them to babes; <sup>26</sup> yea, Father, that so it was well-pleasing in thy sight! <sup>27</sup> All things were delivered to me by my Father; and no one knows the Son except the Father; nor does any one know the Father except the Son, and he to whom the Son wills to reveal him.

<sup>28</sup> Come to me all ye that labor and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke on you, and learn from me; because I am meek and lowly in heart; and ye shall find rest for your souls. <sup>30</sup> For my yoke is easy, and my burden is light.

**XII.** <sup>1</sup> At that season Jesus went on the sabbath through the grain-fields; and his disciples were hungry, and began to pluck ears of grain, and to eat. <sup>2</sup> But the Pharisees seeing it said to him, Behold, thy disciples are doing that which it is not lawful to do on a sabbath. <sup>3</sup> And he said to them, Have ye not read what David did, when he was hungry, and those that were with him; <sup>4</sup> how he entered into the house of God, and ate the show-bread, which it was not lawful for him to eat, nor for those that were with him, but for the priests alone? <sup>5</sup> Or have ye not read in the law, that on the sabbath the priests in the temple profane the sabbath, and are guiltless? <sup>6</sup> But I say to you, that <sup>a</sup> a greater than the temple is here.

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<sup>a</sup> *Gr.*, a greater thing, or, something greater.

<sup>7</sup> But if ye had known what this means, I wish for mercy and not sacrifice, ye would not have condemned the guiltless. <sup>8</sup> For the Son of man is Lord of the sabbath.

<sup>9</sup> And departing thence, he went into their synagogue. <sup>10</sup> And behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him. <sup>11</sup> And he said to them, What man will there be of you, that shall have one sheep, and if this fall into a pit on the sabbath, will not lay hold of it, and raise it up? <sup>12</sup> Of how much more value then is a man than a sheep! So that it is lawful to do well on the sabbath. <sup>13</sup> Then he says to the man, Stretch forth thy hand. And he stretched it forth; and it was restored to health as the other.

<sup>14</sup> But the Pharisees went out, and held a consultation against him, how they might destroy him. <sup>15</sup> But Jesus, knowing it, withdrew thence; and many followed him, and he healed them all. <sup>16</sup> And he charged them that they should not make him known; <sup>17</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying,

<sup>18</sup> Behold my servant, whom I chose,  
My beloved, in whom my soul <sup>a</sup> is well pleased.  
I will put my Spirit upon him,  
And he will declare judgment to the Gentiles.

<sup>19</sup> He will not strive, nor cry aloud;  
Nor will any one hear his voice in the streets.

<sup>20</sup> A bruised reed he will not break,  
And smoking flax he will not quench,  
Until he send forth judgment unto victory.

<sup>21</sup> And in his name will Gentiles hope.

<sup>22</sup> Then was brought to him a demoniac, blind, and

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<sup>a</sup> Or, was.

dumb; and he healed him, so that the dumb man spoke and saw. <sup>23</sup> And all the multitudes were amazed, and said, Is this the Son of David? <sup>24</sup> But the Pharisees hearing it said, This man does not cast out the demons, except <sup>a</sup>through Beelzebul, prince of the demons. <sup>25</sup> And knowing their thoughts he said to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. <sup>26</sup> And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand? <sup>27</sup> And if I <sup>a</sup>through Beelzebul cast out the demons, <sup>a</sup>through whom do your sons cast them out? Therefore they shall be your judges. <sup>28</sup> But if I <sup>a</sup>through the Spirit of God cast out the demons, then is the kingdom of God come upon you. <sup>29</sup> Or how can one enter into the strong man's house, and seize on his goods, unless he first bind the strong man? and then he will plunder his house. <sup>30</sup> He that is not with me is against me; and he that gathers not with me scatters.

<sup>31</sup> Therefore I say to you, every sin and blasphemy will be forgiven to men; but the blasphemy against the Spirit will not be forgiven. <sup>32</sup> And whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.

<sup>33</sup> Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for from the fruit the tree is known.

<sup>34</sup> Brood of vipers! How can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaks. <sup>35</sup> The good man out of his good treasure brings forth good things; and the evil

man out of his evil treasure brings forth evil things.  
<sup>36</sup> And I say to you, that every idle word that men shall speak, they will give account of it in the day of judgment. <sup>37</sup> For from thy words thou wilt be justified, and from thy words thou wilt be condemned.

<sup>38</sup> Then some of the scribes and Pharisees answered him saying, Teacher, we wish to see a sign from thee.  
<sup>39</sup> But he answering said to them, An evil and adulterous generation seeks after a sign; and no sign shall be given to it, but the sign of Jonah the prophet.  
<sup>40</sup> For as Jonah was three days and three nights in the belly of the great fish, so will the Son of man be three days and three nights in the heart of the earth.  
<sup>41</sup> The men of Nineveh will rise up in the judgment with this generation, and will condemn it; because they repented at the preaching of Jonah, and behold, <sup>a</sup>a greater than Jonah is here. <sup>42</sup> The queen of the south will rise in the judgment with this generation, and will condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, <sup>a</sup>a greater than Solomon is here.

<sup>43</sup> But when the unclean spirit is gone out from the man, it goes through waterless places seeking rest, and finds none. <sup>44</sup> Then it says, I will return into my house whence I came out; and coming it finds it empty and swept and set in order. <sup>45</sup> Then it goes, and takes with it seven other spirits more wicked than itself, and they enter in and dwell there; and the last state of that man becomes worse than the first. So shall it be also to this wicked generation.

<sup>46</sup> While he was yet speaking to the multitudes, behold, his mother and his brothers were standing

without, seeking to speak to him.<sup>a</sup> <sup>48</sup>But he answering said to him that told him, Who is my mother, and who are my brothers? <sup>49</sup>And stretching forth his hand toward his disciples, he said, Behold, my mother and my brothers! <sup>50</sup>For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother.

**XIII.** <sup>1</sup>On that day Jesus went out of the house, and sat by the sea-side. <sup>2</sup>And there were gathered to him great multitudes, so that he entered into a boat and sat down; and all the multitude was standing on the beach. <sup>3</sup>And he spoke to them many things in parables, saying,

<sup>4</sup>Behold, the sower went forth to sow. And as he sowed, some seeds fell by the way-side, and the birds came and devoured them. <sup>5</sup>And others fell on the rocky places, where they had not much earth; and straightway they sprang up, because they had no depth of earth. <sup>6</sup>And when the sun rose they were scorched; and because they had no root, they withered away. <sup>7</sup>And others fell on the thorns; and the thorns came up, and choked them. <sup>8</sup>And others fell on the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. <sup>9</sup>He that has ears, let him hear.

<sup>10</sup>And the disciples came and said to him, Why dost thou speak to them in parables? <sup>11</sup>And he answering said to them, <sup>b</sup>To you it is given to know the mysteries of the kingdom of heaven; but to them it is not given. <sup>12</sup>For whoever has, to him will be given, and he shall have abundance; but whoever

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<sup>a</sup> *Many documents add Ver. 47: And one said to him, Behold, thy mother and thy brothers are standing without, seeking to speak to thee. See Luke 8 : 20.*

<sup>b</sup> *Or, Because to you.*

has not, even what he has shall be taken from him. <sup>13</sup>Therefore I speak to them in parables; because seeing they see not, and hearing they hear not, nor understand. <sup>14</sup>And to them is fulfilled the prophecy of Isaiah, which says,

With hearing ye will hear, and will not understand;

And seeing ye will see, and will not perceive.

<sup>15</sup>For the heart of this people is become gross.

And their ears are dull of hearing,

And their eyes they have closed;

Lest they should see with their eyes,

And hear with their ears,

And understand with their heart,

And turn, and I should heal them.

<sup>16</sup>But happy are your eyes, because they see; and your ears, because they hear. <sup>17</sup>For verily I say to you, that many prophets and righteous men desired to see what ye are seeing, and did not see, and to hear what ye are hearing, and did not hear.

<sup>18</sup>Do ye then hear the parable of the sower.

<sup>19</sup>When any one hears the word of the kingdom and understands not, then comes the evil one and snatches away what has been sown in his heart. This is he that was sown by the way-side. <sup>20</sup>And he that was sown on the rocky places, this is he that hears the word, and straightway with joy receives it; <sup>21</sup>yet he has not root in himself, but is only for a season; and when tribulation or persecution arises because of the word, straightway he stumbles. <sup>22</sup>And he that was sown among the thorns, this is he that hears the word, and the anxiety of the age and the deceitfulness of riches choke the word, and it becomes unfruitful. <sup>23</sup>And he that was



sown on the good ground, this is he that hears the word and understands; who bears fruit, and produces, some a hundredfold, some sixty, some thirty.

<sup>24</sup> Another parable he set before them, saying, The kingdom of heaven is likened to a man that sowed good seed in his field. <sup>25</sup> But while men slept, his enemy came and sowed tares in the midst of the wheat, and went away. <sup>26</sup> And when the blade sprang up and produced fruit, then appeared the tares also. <sup>27</sup> And the servants of the householder came and said to him, Sir, didst thou not sow good seed in thy field? Whence then has it tares? <sup>28</sup> He said to them, An enemy did this. The servants said to him, Wilt thou then that we go and gather them up? <sup>29</sup> He said, Nay, lest while ye gather up the tares, ye root up the wheat with them. <sup>30</sup> Let both grow together until the harvest. And in the season of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

<sup>31</sup> Another parable he put forth to them, saying, The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field: <sup>32</sup> which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches.

<sup>33</sup> Another parable he spoke to them: The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, until it was all leavened.

<sup>34</sup> All these things Jesus spoke to the multitudes in parables; and without a parable he spoke nothing to them; <sup>35</sup> that it might be fulfilled which was spoken through the prophet, saying,

I will open my mouth in parables ;  
I will utter things hidden from the foundation <sup>a</sup> of  
the world.

<sup>36</sup> Then leaving the multitudes, he went into the house. And his disciples came to him, saying, Explain to us the parable of the tares of the field.

<sup>37</sup> And answering he said to them, He that sows the good seed is the Son of man. <sup>38</sup> The field is the world. The good seed, these are the sons of the kingdom ; but the tares are the sons of the evil one, <sup>39</sup> and the enemy that sowed them is the Devil. The harvest is the <sup>b</sup> end of the age ; and the reapers are angels. <sup>40</sup> As therefore the tares are gathered up and are burned with fire, so shall it be in the <sup>b</sup> end of the age. <sup>41</sup> The Son of man will send forth his angels, and they will gather out of his kingdom all things that cause stumbling, and those who do iniquity, <sup>42</sup> and will cast them into the furnace of fire ; there will be the weeping and the gnashing of teeth ! <sup>43</sup> Then will the righteous shine forth as the sun in the kingdom of their Father. He that has ears, let him hear.

<sup>44</sup> Again, the kingdom of heaven is like a treasure hidden in the field, which a man found and hid, and in his joy he goes and sells all that he has, and buys that field.

<sup>45</sup> Again, the kingdom of heaven is like a merchant seeking goodly pearls ; <sup>46</sup> and having found one pearl of great price, he went and sold all that he had, and bought it.

<sup>47</sup> Again, the kingdom of heaven is like a net, cast into the sea, and gathering together of every kind. <sup>48</sup> Which, when it was filled, they drew up on

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<sup>a</sup> Some early documents omit of the world.

<sup>b</sup> Or, consummation of the age.

the beach, and sat down and gathered the good into vessels, but cast the bad away. <sup>49</sup>So will it be in the <sup>a</sup>end of the age. The angels will go forth, and will separate the wicked from the midst of the righteous, <sup>50</sup>and will cast them into the furnace of fire; there will be the weeping and the gnashing of teeth!

<sup>51</sup>Did ye understand all these things? They say to him, Yea. <sup>52</sup>And he said to them, Therefore every scribe, who has been disciplined to the kingdom of heaven is like a householder, who brings forth out of his treasure new things and old.

<sup>53</sup>And it came to pass, when Jesus completed these parables, he departed thence.

<sup>54</sup>And coming into his own country, he taught them in their synagogue; so that they were astonished, and said, Whence has this man this wisdom, and the miracles? Is not this the carpenter's son? <sup>55</sup>Is not his mother called Mary, and his brothers, James, and Joseph, and Simon, and Judas? <sup>56</sup>And his sisters, are they not all with us? Whence then has this man all these things? <sup>57</sup>And they were <sup>b</sup>offended in him. But Jesus said to them, A prophet is not without honor, except in his own country, and in his own house. <sup>58</sup>And he did not many miracles there, because of their unbelief.

**XIV.** <sup>1</sup>At that season Herod the tetrarch heard the report concerning Jesus, <sup>2</sup>and said to his servants, This is John the Baptist; he is risen from the dead, and therefore do <sup>c</sup>these powers work in him.

<sup>3</sup>For Herod laid hold of John, and bound him and

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<sup>a</sup> Or, consummation of the age.

<sup>b</sup> Or., made to stumble because of him.

<sup>c</sup> Or, the powers.

put him in prison, for the sake of Herodias, the wife of Philip, his brother. <sup>4</sup>For John said to him, It is not lawful for thee to have her. <sup>5</sup>And wishing to kill him, he feared the multitude, because they held him as a prophet. <sup>6</sup>But when Herod's birthday came, the daughter of Herodias danced before them, and pleased Herod. <sup>7</sup>Whereupon he promised with an oath, to give her whatever she should ask. <sup>8</sup>And, being urged on by her mother, she says, Give me here on a dish, the head of John the Baptist. <sup>9</sup>And the king was grieved; but for the sake of his oaths, and of those who reclined at table with him, he commanded it to be given. <sup>10</sup>And he sent, and beheaded John in the prison. <sup>11</sup>And his head was brought on a dish, and given to the damsel; and she brought it to her mother. <sup>12</sup>And his disciples came and took up the corpse, and buried it; and they went and reported it to Jesus.

<sup>13</sup>And hearing it Jesus withdrew thence in a boat, into a desert place apart. And the multitudes hearing of it, followed him on foot from the cities. <sup>14</sup>And coming forth he saw a great multitude, and had compassion on them, and healed their sick.

<sup>15</sup>And when evening came, the disciples came to him, saying, The place is desert, and the time is already passed away; dismiss the multitudes, that they may go away into the villages, and buy themselves food. <sup>16</sup>But Jesus said to them, They need not go away; do ye give them to eat. <sup>17</sup>And they say to him, We have here but five loaves, and two fishes. <sup>18</sup>And he said, Bring them hither to me. <sup>19</sup>And he commanded the multitudes to recline on the grass; and he took the five loaves and the two fishes, and looking up to heaven he blessed, and broke, and gave the loaves to the disciples, and the

disciples to the multitudes. <sup>20</sup> And they all ate, and were satisfied: and they took up of that which remained over of the pieces, twelve baskets full. <sup>21</sup> And they who ate were about five thousand men, besides women and children.

<sup>22</sup> And straightway he constrained the disciples to enter into the boat and to go before him to the other side, until he should dismiss the multitudes. <sup>23</sup> And having dismissed the multitudes, he went up into the mountain apart to pray; and when evening was come, he was there alone. <sup>24</sup> But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. <sup>25</sup> And in the fourth watch of the night he came to them, walking on the sea. <sup>26</sup> And the disciples, seeing him walking on the sea, were troubled, saying, It is a spectre. And they cried out for fear. <sup>27</sup> But straightway Jesus spake to them, saying, Be of good cheer; it is I, fear not. <sup>28</sup> And Peter answering him said, Lord, If it is thou, bid me come to thee on the water. <sup>29</sup> And he said, Come. And stepping down from the boat, Peter walked on the water, and came to Jesus. <sup>30</sup> But seeing the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. <sup>31</sup> And straightway Jesus stretching forth his hand took hold of him, and says to him, O thou of little faith, why didst thou doubt? <sup>32</sup> And when they had entered into the boat the wind ceased. <sup>33</sup> And those who were in the boat worshiped him, saying, Truly, thou art God's Son.

<sup>34</sup> And crossing over, they came into the land of Genesareth. <sup>35</sup> And the men of that place, knowing him, sent into all that region round about, and brought to him all that were sick; <sup>36</sup> and they besought him that they might only touch the

fringe of his garment; and as many as touched were made well.

**XV.** <sup>1</sup>Then there come to Jesus from Jerusalem Pharisees and scribes, saying, <sup>2</sup>Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. <sup>3</sup>And answering he said to them, Why do ye also transgress the commandment of God, for the sake of your tradition? <sup>4</sup>For God said, Honor thy father and thy mother; and he that speaks evil of father or mother, let him surely die. <sup>5</sup>But ye say, Whoever says to his father or his mother, It is a gift to God, whatever thou mightest be profited with from me, <sup>6</sup>shall not honor his father; and ye made void the word of God, for the sake of your tradition. <sup>7</sup>Hypocrites! Well did Isaiah prophesy concerning you, saying,

<sup>8</sup>This people honor me with their lips,  
But their heart is far from me.

<sup>9</sup>But in vain they worship me,  
Teaching as doctrines precepts of men.

<sup>10</sup>And calling to him the multitude, he said to them, Hear, and understand: <sup>11</sup>Not that which enters into the mouth defiles the man; but that which proceeds out of the mouth, this defiles the man.

<sup>12</sup>Then come to him the disciples, and say to him, Knowest thou that the Pharisees, when they heard the saying, were made to stumble? <sup>13</sup>And he answering said, Every plant which my heavenly Father planted not, shall be rooted up. <sup>14</sup>Let them alone; they are blind guides; and if a blind man guide a blind man, both will fall into a pit.

<sup>15</sup>And Peter answering said to him, Explain to us this parable. <sup>16</sup>And he said, Are ye also even yet

without understanding? <sup>17</sup> Do ye not perceive that whatever goes into the mouth passes into the belly, and is cast out into the drain? <sup>18</sup> But the things that proceed out of the mouth come forth out of the heart; and it is they that defile the man. <sup>19</sup> For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false-witnessings, blasphemies. <sup>20</sup> These are the things that defile the man; but to eat with unwashed hands defiles not the man.

<sup>21</sup> And Jesus, going forth thence, withdrew into the region of Tyre and Sidon. <sup>22</sup> And behold, a woman of Canaan, coming out from those borders, cried to him, saying, Have mercy on me, O Lord, Son of David; my daughter is grievously possessed with a demon. <sup>23</sup> But he answered her not a word. And his disciples came and besought him saying, Dismiss her; because she cries after us. <sup>24</sup> But he answering said, I was not sent except to the lost sheep of the house of Israel. <sup>25</sup> But she came and worshiped him, saying, Lord, help me. <sup>26</sup> And he answering said, It is not good to take the children's bread, and cast it to the dogs. <sup>27</sup> And she said, Yea, Lord; for the dogs also eat of the crumbs that fall from their masters' table. <sup>28</sup> Then Jesus answering said to her, O woman, great is thy faith; be it done to thee as thou dost wish. And her daughter was healed from that hour.

<sup>29</sup> And departing thence, Jesus came near to the sea of Galilee; and going up into the mountain, he sat there. <sup>30</sup> And there came to him great multitudes, having with them lame, blind, dumb, maimed, and many others, and cast them down at his feet, and he healed them; <sup>31</sup> so that the multitudes wondered,

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\* Or, bowed down to him.

when they saw dumb men speaking, maimed whole, and lame walking, and blind seeing; and they glorified the God of Israel.

<sup>32</sup>And Jesus calling to him his disciples said, I have compassion on the multitude, because they have been with me now three days, and have nothing to eat; and I am not willing to dismiss them fasting, lest they faint in the way. <sup>33</sup>And the disciples say to him, Whence should we have so many loaves in the wilderness, as to satisfy so great a multitude?

<sup>34</sup>And Jesus says to them, How many loaves have ye? And they said, Seven, and a few little fishes.

<sup>35</sup>And he commanded the multitudes to recline on the ground. <sup>36</sup>And he took the seven loaves and the fishes, and gave thanks, and broke, and gave to the disciples, and the disciples to the multitude. <sup>37</sup>And they all ate, and were satisfied. And they took up that which remained over of the pieces seven baskets full. <sup>38</sup>And they who ate were four thousand men, besides women and children. <sup>39</sup>And dismissing the multitudes, he entered into the boat, and came into the borders of Magadan.

**XVI.** <sup>1</sup>And the Pharisees and Sadducees came and tempting him asked him to show them a sign from heaven. <sup>2</sup>And he answering said to them, <sup>3</sup>*An* evil and adulterous generation seeks after a sign; and no sign shall be given to it, except the sign of Jonah. And he left them, and departed.

<sup>5</sup>And coming to the other side, his disciples forgot to take bread. <sup>6</sup>And Jesus said to them, Take heed, and beware of the leaven of the Pharisees and Sad-

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\* *Many documents, some ancient, add:* When it is evening ye say, Fair weather! for the sky is red. <sup>8</sup>And in the morning, A storm to-day! for the sky is red and lowering. Ye know how to discern the face of the sky, and can ye not the signs of the times? *See Luke 12 : 54.*



ducees. <sup>7</sup>And they reasoned among themselves, saying, We took no bread! <sup>8</sup>And Jesus knowing it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? <sup>9</sup>Do ye not yet perceive nor remember the five loaves of the five thousand, and how many <sup>a</sup>baskets ye took up? <sup>10</sup>Nor the seven loaves of the four thousand, and how many <sup>a</sup>baskets ye took up? <sup>11</sup>How is it that ye do not perceive that I spoke not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees! <sup>12</sup>Then they understood, that he did not bid them beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

<sup>13</sup>And having come into the region of Cæsarea Philippi, Jesus asked his disciples, saying, <sup>b</sup>Who do men say that the Son of man is? <sup>14</sup>They said, Some, John the Baptist; others, Elijah; and others, Jeremiah, or one of the prophets. <sup>15</sup>He says to them, But who do ye say that I am? <sup>16</sup>And Simon Peter answering said, Thou art the Christ, the Son of the living God. <sup>17</sup>And Jesus answering said to him, Happy art thou, Simon Bar-jona; for flesh and blood did not reveal it to thee, but my Father who is in heaven. <sup>18</sup>And I also say to thee, that thou art Peter, and on this rock I will build my church; and the gates of Hades shall not prevail against it. <sup>19</sup>I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth will be bound in heaven; and whatever thou shalt loose on earth will be loosed in heaven. <sup>20</sup>Then he charged

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<sup>a</sup> *Basket, in ver. 9 and 10, represents different Greek words, as in 14 : 20 and 15 : 37.*

<sup>b</sup> *In many ancient copies : that I the Son of man am.*

the disciples, that they should tell no one that he was the Christ.

<sup>21</sup> From that time began Jesus <sup>a</sup>Christ to show to his disciples, that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised up. <sup>22</sup> And Peter taking him aside began to rebuke him, saying, <sup>b</sup> Be it far from thee, Lord; this shall not be to thee. <sup>23</sup> But he turned and said to Peter, Get thee behind me, Satan; thou art a stumbling-block to me; for thou art not thinking the things of God, but those of men.

<sup>24</sup> Then Jesus said to his disciples, If any one wishes to come after me, let him <sup>c</sup> deny himself, and take up his cross, and follow me. <sup>25</sup> For whoever wishes to save his life shall lose it; and whoever loses his life for my sake, shall find it. <sup>26</sup> For what will a man be profited, if he gain the whole world, and forfeit his <sup>d</sup> soul? Or what will a man give as an exchange for his <sup>d</sup> soul? <sup>27</sup> For the Son of man is about to come in the glory of his Father, with his angels; and then he will render to each one according to his actions. <sup>28</sup> Verily I say to you, there are some of those that stand here, who will not taste death, until they see the Son of man coming in his kingdom.

**XVII.** <sup>1</sup> And after six days Jesus takes with him Peter, and James, and John his brother, and brings them up into a high mountain apart. <sup>2</sup> And he was transfigured before them; and his face shone as the sun, and his garments became white as the light. <sup>3</sup> And behold, there appeared to them Moses and Elijah talking with him. <sup>4</sup> And Peter answering

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<sup>a</sup> Many ancient documents omit Christ.

<sup>b</sup> Literally, [God] be merciful to thee, Lord.

<sup>c</sup> Or, renounce.

<sup>d</sup> The same Greek word, in ver. 25, is translated life.

said to Jesus, Lord, it is good for us to be here. If thou wilt, let us make here three booths; one for thee, and one for Moses, and one for Elijah. <sup>5</sup> While he was yet speaking, behold, a bright cloud overshadowed them. And behold, a voice out of the cloud, saying, This is my beloved Son, in whom I <sup>a</sup> am well pleased; hear ye him. <sup>6</sup> And the disciples hearing it fell on their face, and were exceedingly afraid. <sup>7</sup> And Jesus came to them and touching them said, Arise, and be not afraid. <sup>8</sup> And lifting up their eyes, they saw no one except Jesus alone.

<sup>9</sup> And as they were coming down out of the mountain, Jesus commanded them, saying, Tell no one the vision, until the Son of man is risen from the dead. <sup>10</sup> And his disciples asked him, saying, Why then say the scribes that Elijah must first come? <sup>11</sup> And answering he said, Elijah indeed comes, and will restore all things. <sup>12</sup> But I say to you, that Elijah is already come, and they knew him not, but did with him whatever they wished. So also is the Son of man about to suffer by them. <sup>13</sup> Then the disciples understood that he spoke to them concerning John the Baptist.

<sup>14</sup> And when they had come to the multitude, there came to him a man, kneeling to him, and saying, <sup>15</sup> Lord, have mercy on my son; for he is epileptic and suffers grievously; for often he falls into the fire, and often into the water. <sup>16</sup> And I brought him to thy disciples, and they could not heal him. <sup>17</sup> And Jesus answering said, O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him hither to me. <sup>18</sup> And Jesus rebuked him; and the demon went out from him, and the boy was healed from that hour.

<sup>19</sup> Then the disciples coming to Jesus apart, said, Why could not we cast it out? <sup>20</sup> And he said to them, Because of your little faith. For verily I say to you, if ye have faith as a grain of mustard, ye will say to this mountain, Remove hence to yonder place, and it will remove; and nothing will be impossible to you.<sup>a</sup>

<sup>22</sup> And while they <sup>b</sup> were gathering themselves together in Galilee, Jesus said to them, The Son of man is about to be delivered into the hands of men; <sup>23</sup> and they will kill him, and on the third day he will be raised up. And they were exceedingly grieved.

<sup>24</sup> And when they had come to Capernaum, those who received the half-shekel came to Peter, and said, Does not your teacher pay the half-shekel? <sup>25</sup> He says, Yes. And when he entered the house, Jesus anticipated him, saying, What thinkest thou, Simon? The kings of the earth, from whom do they receive toll or tribute? From their sons, or from others? <sup>26</sup> When he said, From others, Jesus said to him, So then the sons are free. <sup>27</sup> But that we may not cause them to stumble, go to the sea and cast a hook, and draw up the fish that first comes up; and opening its mouth thou wilt find a shekel; that take, and give to them for me and thee.

**XVIII.** <sup>1</sup> At that time came the disciples to Jesus, saying, Who then is greatest in the kingdom of heaven? <sup>2</sup> And calling a little child to him, he placed it in the midst of them, <sup>3</sup> and said, Verily I say to you, if ye do not turn and become as the little children, ye shall not enter into the kingdom of heaven. <sup>4</sup> Whoever therefore shall humble himself

<sup>a</sup> Many documents add ver. 21: But this kind comes not out except by prayer and fasting. See Mark 9 : 29.

<sup>b</sup> Many documents read were sojourning.

as this little child, he is the greatest in the kingdom of heaven. <sup>5</sup> And whoever receives one such little child, in my name, receives me. <sup>6</sup> But whoever causes one of these little ones that believe on me to <sup>a</sup>sin, it is profitable for him that a great millstone should be hanged about his neck, and he should be sunk in the depth of the sea.

<sup>7</sup> Woe to the world, because of stumbling-blocks! For it must needs be that stumbling-blocks come; but woe to that man, through whom the stumbling-block comes! <sup>8</sup> But if thy hand or thy foot is causing thee to <sup>a</sup>sin, cut it off, and cast it from thee. It is good for thee to enter into life lame or maimed, rather than having two hands or two feet to be cast into the eternal fire. <sup>9</sup> And if thine eye is causing thee to <sup>a</sup>sin, pluck it out and cast it from thee. It is good for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

<sup>10</sup> See that ye despise not one of these little ones; for I say to you, that their angels in heaven continually behold the face of my Father who is in heaven.<sup>b</sup>

<sup>12</sup> What think ye? If any one has a hundred sheep, and one of them goes astray, does he not leave the ninety and nine and go to the mountains and seek that which is going astray? <sup>13</sup> And if it be that he find it, verily I say to you, he rejoices over it more than over the ninety and nine that have not gone astray. <sup>14</sup> Even so it is not the will of your Father who is in heaven, that one of these little ones perish.

<sup>15</sup> But if thy brother sin,<sup>c</sup> go show him his fault

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<sup>a</sup> Or, stumble.

<sup>b</sup> Many documents add ver. 11: For the Son of man came to save that which was lost. See Luke 19 : 10.

<sup>c</sup> Many documents add against thee. See ver. 21.

between thee and him alone. If he hear thee, thou hast gained thy brother. <sup>16</sup> But if he hear not, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup> And if he refuse to hear them, tell it to the church; and if he neglect to hear the church also, let him be to thee as the Gentile and the publican. <sup>18</sup> Verily I say to you, whatever ye bind on earth shall be bound in heaven; and whatever ye loose on earth shall be loosed in heaven.

<sup>19</sup> Again I say to you, that if two of you agree on earth, concerning any thing that they ask, it shall be done for them by my Father who is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

<sup>21</sup> Then Peter came and said to him, Lord, how often shall my brother sin against me, and I forgive him? Until seven times? <sup>22</sup> Jesus says to him, I say not to thee, until seven times, but until <sup>a</sup>seventy times seven.

<sup>23</sup> Therefore is the kingdom of heaven likened to a king, who wished to make a reckoning with his servants. <sup>24</sup> And when he had begun to reckon, there was brought to him one, who owed ten thousand talents. <sup>25</sup> But as he was not able to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The servant therefore fell down and prostrated himself before him, saying, Have patience with me, and I will pay thee all. <sup>27</sup> And the lord of that servant, moved with compassion, released him, and forgave him the debt. <sup>28</sup> But that servant went out, and found one of his fellow-servants, who owed him a hundred denaries; and laying hold of him he began

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<sup>a</sup> Or, seventy-seven times.

to choke him, saying, Pay <sup>a</sup> what thou owest. <sup>29</sup> So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. <sup>30</sup> And he would not; but went and cast him into prison, until he should pay that which was due. <sup>31</sup> So his fellow-servants, seeing what was done, were exceedingly grieved, and came and stated to their lord all that was done. <sup>32</sup> Then calling him to him, his lord says to him, Thou wicked servant; I forgave thee all that debt, because thou besoughtest me. <sup>33</sup> Shouldest not thou also have had pity on thy fellow-servant, as I too had pity on thee? <sup>34</sup> And his lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. <sup>35</sup> So also will my heavenly Father do to you, if ye forgive not every one his brother from your hearts.

**XIX.** <sup>1</sup> And it came to pass, when Jesus finished these words, he departed from Galilee, and came into the borders of Judæa beyond the Jordan. <sup>2</sup> And great multitudes followed him, and he healed them there.

<sup>3</sup> And there came to him Pharisees, tempting him and saying, Is it lawful for a man to put away his wife for every cause? <sup>4</sup> And he answering said to them, Have ye not read, that he who <sup>b</sup> made them from the beginning made them male and female, <sup>5</sup> and said, For this cause shall a man leave his father and mother, and shall cleave to his wife, and the two shall be one flesh? <sup>6</sup> So that they are no longer two, but one flesh. What therefore God<sup>7</sup> joined together, let not man put asunder.

<sup>7</sup> They say to him, Why then did Moses command to give a bill of divorce, and to put her away? <sup>8</sup> He

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<sup>a</sup> Literally, if thou owest anything.

<sup>b</sup> Some ancient documents: created.

says to them, Moses for your hardness of heart permitted you to put away your wives; but from the beginning it has not been so. <sup>9</sup> And I say to you, Whoever puts away his wife, except for fornication, and marries another, commits adultery.

<sup>10</sup> The disciples say to him, If the case of the man is so with his wife, it is not expedient to marry.

<sup>11</sup> But he said to them, Not all men can receive this saying, but they to whom it is given. <sup>12</sup> For there are eunuchs, who were so born from the mother's womb; and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive it, let him receive it.

<sup>13</sup> Then were brought to him little children, that he might put his hands on them and pray; and the disciples rebuked them. <sup>14</sup> But Jesus said, Suffer the little children, and forbid them not to come to me; for <sup>a</sup> to such belongs the kingdom of heaven. <sup>15</sup> And he put his hands on them, and departed thence.

<sup>16</sup> And, behold, one came to him and said, Teacher, what good shall I do, that I may have eternal life?

<sup>17</sup> He said to him, Why dost thou ask me concerning good? One is the Good. But if thou wishest to enter into life, keep the commandments. <sup>18</sup> He says to him, Which? And Jesus said, Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; <sup>19</sup> Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. <sup>20</sup> The young man says to him, All these things I have observed; what lack I yet? <sup>21</sup> Jesus said to him, If thou wishest to be

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<sup>a</sup> Or, of such is.



perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. <sup>22</sup> But when the young man heard the saying, he went away grieved; for he was one that had great possessions.

<sup>23</sup> And Jesus said to his disciples, Verily I say to you, It is difficult for a rich man to enter into the kingdom of heaven. <sup>24</sup> And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>25</sup> And the disciples, hearing it, were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus, looking on them, said to them, With men this is impossible; but with God all things are possible.

<sup>27</sup> Then Peter answering said to him, Behold, we left all, and followed thee; what then shall we have? <sup>28</sup> And Jesus said to them, Verily I say to you, that ye who followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And every one who left houses, or brothers, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive manifold more, and shall inherit eternal life. <sup>30</sup> But many first will be last, and last first.

**XX.** <sup>1</sup> For the kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. <sup>2</sup> And having agreed with the laborers for a denáry a day, he sent them into his vineyard. <sup>3</sup> And he went out about the third hour, and saw others standing in the market-place idle. <sup>4</sup> And to them he said, Go ye also into the vineyard, and whatever is right I will give you. And they went their way. <sup>5</sup> Again he went out about the sixth and ninth hour, and did likewise.

<sup>6</sup> And about the eleventh he went out, and found others standing, and says to them, Why stand ye here all the day idle? <sup>7</sup> They say to him, Because no one hired us. He says to them, Go ye also into the vineyard. <sup>8</sup> When evening came, the lord of the vineyard says to his steward, Call the laborers, and pay them the wages, beginning from the last to the first. <sup>9</sup> They that were hired about the eleventh hour came, and received every man a denáry. <sup>10</sup> But when the first came, they supposed that they should receive more; and they also received each one a denáry. <sup>11</sup> And on receiving it, they murmured against the householder, <sup>12</sup> saying, These last made one hour, and thou madest them equal to us, who bore the burden of the day, and the burning heat. <sup>13</sup> But he answering said to one of them, Friend, I do thee no wrong. Didst thou not agree with me for a denáry? <sup>14</sup> Take what is thine, and go. But it is my will to give to this last, even as to thee. <sup>15</sup> Is it not lawful for me to do what I will with my own? Or is thine eye evil, because I am good? <sup>16</sup> So will the last be first, and the first last.

<sup>17</sup> And as Jesus was going up to Jerusalem, he took with him the twelve disciples by themselves, and in the way he said to them, <sup>18</sup> Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, <sup>19</sup> and will deliver him to the Gentiles to mock and scourge and crucify; and on the third day he will be raised up.

<sup>20</sup> Then came to him the mother of the sons of Zebedee, with her sons, bowing down and asking a certain thing of him. <sup>21</sup> He said to her, What dost thou wish? She says to him, Command that these

my two sons sit, one on thy right hand, and one on thy left, in thy kingdom. <sup>22</sup> But Jesus answering said, Ye know not what ye are asking. Are ye able to drink the cup that I am about to drink? They say to him, We are able. <sup>23</sup> He says to them, My cup indeed ye shall drink; but to sit on my right hand, and on my left, is not mine to give, but is for them for whom it has been prepared by my Father. <sup>24</sup> And the ten, hearing it, were much displeased about the two brothers. <sup>25</sup> But Jesus called them to him and said, Ye know that the rulers of the Gentiles lord it over them, and they that are great exercise authority over them. <sup>26</sup> Not so shall it be among you; <sup>27</sup> but whoever wishes to become great among you, shall be your minister; and whoever wishes to be first among you, shall be your servant; <sup>28</sup> even as the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many.

<sup>29</sup> And as they were going forth from Jericho, a great multitude followed him. <sup>30</sup> And behold, two blind men sitting by the way-side, hearing that Jesus was passing by, cried, saying, Lord, have mercy on us, Son of David. <sup>31</sup> And the multitude rebuked them, that they should be silent. But they cried the more, saying, Lord, have mercy on us, Son of David. <sup>32</sup> And Jesus stood still, and called them, and said, What do ye wish I should do to you? <sup>33</sup> They say to him, Lord, that our eyes may be opened. <sup>34</sup> And Jesus, moved with compassion, touched their eyes; and straightway they received their sight; and they followed him.

**XVI.** <sup>1</sup> And when they drew near to Jerusalem, and came to Bethphage, to the mount of Olives. Jesus sent two disciples, <sup>2</sup> saying to them,

Go into the village that is over against you, and straightway ye will find an ass tied, and a colt with her; loose them and bring them to me. <sup>3</sup> And if any one say aught to you, ye shall say, The Lord has need of them; and straightway he will send them. <sup>4</sup> Now all this has come to pass, that it might be fulfilled which was spoken through the prophet, saying,

<sup>5</sup> Say to the daughter of Zion,  
Behold, thy King comes to thee,  
Meek, and riding on an ass,  
And on a colt, the foal of a beast of burden.

<sup>6</sup> And the disciples went and did as Jesus directed them, <sup>7</sup> and brought the ass, and the colt, and put on them their garments; and he sat thereon. <sup>8</sup> And most of the multitude spread their own garments in the way; others cut branches from the trees, and spread them in the way. <sup>9</sup> And the multitudes that went before him and that followed, cried, saying, Hosanna to the Son of David; Blessed is he who comes in the name of the Lord; Hosanna in the highest. <sup>10</sup> And when he entered into Jerusalem, all the city was shaken, saying, Who is this? <sup>11</sup> The multitudes said, This is the prophet Jesus, from Nazareth of Galilee.

<sup>12</sup> And Jesus entered into the temple, <sup>a</sup> and cast out all that sold and bought in the temple, and overturned the tables of the money-changers, and the seats of those who sold the doves. <sup>13</sup> And he says to them, It is written, My house shall be called a house of prayer; but ye are making it a robber's den.

<sup>14</sup> And blind and lame came to him in the temple; and he healed them. <sup>15</sup> But the chief priests

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<sup>a</sup> Many documents add of God.

and the scribes, seeing the wonders that he did, and the children that were crying in the temple, and saying, Hosanna to the Son of David, were much displeased, <sup>16</sup> and said to him, Dost thou hear what these are saying? Jesus says to them, Yea; did ye never read, From the mouth of babes and sucklings thou hast perfected praise? <sup>17</sup> And leaving them, he went forth out of the city to Bethany, and lodged there.

<sup>18</sup> In the morning, returning to the city, he was hungry. <sup>19</sup> And seeing a fig-tree by the way, he came to it, and found nothing thereon but leaves only. And he says to it, No more shall fruit come from thee forever. And immediately the fig-tree withered away. <sup>20</sup> And seeing it, the disciples wondered, saying, How the fig-tree did immediately wither away! <sup>21</sup> And Jesus answering said to them, Verily I say to you, if ye have faith, and do not doubt, not only shall ye do what is done to the fig-tree, but even if ye say to this mountain, Be thou taken up and cast into the sea, it shall be done. <sup>22</sup> And all things whatever ye ask in prayer, believing, ye shall receive.

<sup>23</sup> And when he came into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority art thou doing these things? and who gave thee this authority? <sup>24</sup> And Jesus answering said to them, I also will ask you one thing, which if ye tell me, I too will tell you by what authority I do these things. <sup>25</sup> The immersion of John, whence was it? from heaven, or from men? And they reasoned with themselves, saying, If we say, From heaven, he will say to us, Why then did ye not believe him? <sup>26</sup> But if we say, From men, we fear the multitude; for all hold John

as a prophet. <sup>27</sup> And they answered Jesus, saying, We do not know. He also said to them, Neither do I tell you, by what authority I do these things.

<sup>28</sup> But what think ye? A man had two children; and he came to the first, and said, Child, go work to-day in the vineyard. <sup>29</sup> And he answering said, I will not; but afterward he repented, and went. <sup>30</sup> And he came to the second, and said likewise. And he answering said, I go, sir; and went not. <sup>31</sup> Which of the two did the father's will? They say, The first. Jesus says to them, Verily I say to you, that the publicans and the harlots go into the kingdom of God before you. <sup>32</sup> For John came to you in the way of righteousness, and ye did not believe him; but the publicans and the harlots believed him; and ye, when ye saw it, did not even repent afterward, that ye might believe him.

<sup>33</sup> Hear another parable. There was a man that was a householder, who planted a vineyard, and put a hedge around it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and went abroad. <sup>34</sup> And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. <sup>35</sup> And the husbandmen taking his servants, beat one, and killed another, and stoned another. <sup>36</sup> Again he sent other servants, more than the first; and they did to them likewise. <sup>37</sup> But afterward he sent to them his son, saying, They will reverence my son. <sup>38</sup> But the husbandmen, upon seeing the son, said among themselves, This is the heir; come, let us kill him, and have his inheritance. <sup>39</sup> And taking him, they cast him forth out of the vineyard, and killed him. <sup>40</sup> When therefore the lord of the vineyard comes, what will he do to those husbandmen? <sup>41</sup> They say to him, He will miserably

destroy those miserable men, and will let out the vineyard to other husbandmen, who will deliver over to him the fruits in their seasons. <sup>42</sup> Jesus says to them, Did ye never read in the Scriptures,

The stone which the builders rejected,

The same is become the head of the corner ;

This was from the Lord,

And it is wonderful in our eyes ?

<sup>43</sup> Therefore I say to you, The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof. <sup>44</sup> And he that falls on this stone will be broken ; but on whomsoever it falls, it will scatter him as dust.

<sup>45</sup> And the chief priests and Pharisees, hearing his parables, knew that he spoke of them. <sup>46</sup> And while seeking to lay hold of him, they feared the multitudes, since they held him as a prophet.

**XXII.** <sup>1</sup> And Jesus answering spoke to them again in parables, saying,

<sup>2</sup> The kingdom of heaven is likened to a king, who made a marriage feast for his son. <sup>3</sup> And he sent his servants to call those who were bidden to the marriage feast ; and they would not come. <sup>4</sup> Again he sent other servants, saying, Tell those who are bidden, Behold, I have prepared my breakfast ; my oxen and my fatlings are killed, and all things are ready ; come to the marriage feast. <sup>5</sup> But they made light of it, and went away, one to his own farm, another to his merchandise ; <sup>6</sup> and the rest laid hold of his servants, and insulted and killed them. <sup>7</sup> And the king was angry ; and sending his soldiers, he destroyed those murderers, and burned their city. <sup>8</sup> Then he says to his servants, The wedding is ready, but they who were bidden were not worthy. <sup>9</sup> Go therefore into the partings of the highways, and as

many as ye find, bid to the marriage feast. <sup>10</sup> And those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the bridal hall was filled with guests.

<sup>11</sup> And the king, coming in to behold the guests, saw there a man not clothed with a wedding garment; <sup>12</sup> and he says to him, Friend, how camest thou in here, not having a wedding garment? And he was speechless. <sup>13</sup> Then the king said to the attendants, Bind him hand and foot, and cast him forth into the outer darkness. There will be the weeping and the gnashing of teeth! <sup>14</sup> For many are called, but few chosen.

<sup>15</sup> Then the Pharisees went and held a consultation, how they might ensnare him in speech. <sup>16</sup> And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one; for thou regardest not the person of men. <sup>17</sup> Tell us therefore, What thinkest thou? Is it lawful to give tribute to Cæsar, or not? <sup>18</sup> But Jesus, perceiving their wickedness, said, Why tempt ye me, hypocrites! <sup>19</sup> Show me the tribute money. And they brought to him a denáry. <sup>20</sup> And he says to them, Whose is this image and inscription? <sup>21</sup> They say to him, Cæsar's. Then says he to them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. <sup>22</sup> And hearing it they wondered, and left him and went away.

<sup>23</sup> On that day there came to him Sadducees, who say that there is no resurrection, and asked him, saying, <sup>24</sup> Teacher, Moses said, If any one die having no children, his brother shall marry his wife, and raise up seed to his brother. <sup>25</sup> Now there were with us



seven brothers ; and the first married and died, and having no seed left his wife to his brother. <sup>26</sup> Likewise the second also, and the third, to the seventh. <sup>27</sup> And after them all the woman died. <sup>28</sup> In the resurrection therefore, whose wife shall she be of the seven? For they all had her. <sup>29</sup> But Jesus answering said to them, Ye err, not knowing the Scriptures, nor the power of God. <sup>30</sup> For in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven. <sup>31</sup> But concerning the resurrection of the dead, have ye not read that which was spoken to you by God, saying, <sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of dead men, but of living men. <sup>33</sup> And the multitudes hearing it were astonished at his teaching.

<sup>34</sup> But the Pharisees, hearing that he had silenced the Sadducees, collected together; <sup>35</sup> and one of them, a lawyer, asked, tempting him, <sup>36</sup> Teacher, which is the great commandment in the law? <sup>37</sup> And he said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup> This is the great and first commandment. <sup>39</sup> A second is like it, Thou shalt love thy neighbor as thyself. <sup>40</sup> On these two commandments hang all the law, and the prophets.

<sup>41</sup> Now while the Pharisees were collected together, Jesus asked them, saying, <sup>42</sup> What think ye concerning the Christ? Whose son is he? They say to him, David's. <sup>43</sup> He says to them, How then does David in the Spirit call him Lord, saying,

“The Lord said to my Lord,

Sit on my right hand,

Until I put thine enemies under thy feet?

“If then David calls him Lord, how is he his son?

<sup>46</sup> And no one was able to answer him a word ; nor dared any one from that day question him any more.

**XXIII.** <sup>1</sup> Then Jesus spoke to the multitudes and to his disciples, <sup>2</sup> saying, The scribes and the Pharisees sit on Moses' seat. <sup>3</sup> All, therefore, whatever they bid you, do and observe ; but do not according to their works, for they say and do not. <sup>4</sup> They bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves are not willing to move them with their finger. <sup>5</sup> But all their works they do to be seen by men ; for they make broad their phylacteries, and enlarge the fringes ; <sup>6</sup> and love the first place at feasts, and the first seats in the synagogues ; <sup>7</sup> and the salutations in the market places, and to be called by men, Rabbi.

<sup>8</sup> But be not ye called Rabbi ; for one is your Teacher, and all ye are brethren. <sup>9</sup> Call no one your Father on the earth ; for one is your Father, he who is in heaven. <sup>10</sup> Neither be called Guides ; for one is your Guide, the Christ. <sup>11</sup> But the greatest of you shall be your servant. <sup>12</sup> And whoever shall exalt himself shall be humbled ; and whoever shall humble himself shall be exalted.

<sup>13</sup> But woe to you, scribes and Pharisees, hypocrites ! because ye shut up the kingdom of heaven against men ; for ye go not in, nor suffer those who are entering to go in.<sup>a</sup>

<sup>15</sup> Woe to you, scribes and Pharisees, hypocrites ! because ye compass sea and land to make one proselyte, and when he has become so, ye make him twofold more a son of hell than yourselves.

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<sup>a</sup> Many documents here add *ver. 14* : Woe to you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, even while for a pretence ye make long prayers : therefore ye shall receive greater condemnation. See *Mark 12 : 40 ; Luke 20 : 47*.

<sup>16</sup> Woe to you, blind guides, who say, Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is bound. <sup>17</sup> Ye fools and blind; for which is greater, the gold, or the temple that has sanctified the gold? <sup>18</sup> And, Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is bound. <sup>19</sup> Ye blind; for which is greater, the gift, or the altar that sanctifies the gift? <sup>20</sup> He therefore who swears by the altar, swears by it, and by all things thereon. He that swears by the temple, swears by it, and by him who dwells therein. <sup>22</sup> And he that swears by the heaven, swears by the throne of God, and by him who sits thereon.

<sup>23</sup> Woe to you, scribes and Pharisees, hypocrites! because ye pay tithe of mint and dill and cumin, and have omitted the weightier things of the law, judgment, and mercy, and faith; but these ought ye to have done, and not to have left those undone. <sup>24</sup> Blind guides! straining out the gnat, and swallowing the camel.

<sup>25</sup> Woe to you, scribes and Pharisees, hypocrites! because ye cleanse the outside of the cup and of the dish, but within they are full from rapacity and excess.

<sup>26</sup> Blind Pharisee! Cleanse first the inside of the cup and of the dish, that its outside also may become clean.

<sup>27</sup> Woe to you, scribes and Pharisees, hypocrites! because ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones, and of all uncleanness. <sup>28</sup> So ye also outwardly indeed appear righteous to men, but within ye are full of hypocrisy and iniquity.

<sup>29</sup> Woe to you, scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous, and say, <sup>30</sup> If we had

been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. <sup>31</sup> So then ye witness to yourselves, that ye are sons of those who killed the prophets; <sup>32</sup> fill ye up the measure of your fathers! <sup>33</sup> Serpents! Offspring of vipers! How shall you escape the judgment of hell? <sup>34</sup> Therefore, behold, I send to you prophets, and wise men, and scribes; some of them ye will kill and crucify, and some of them ye will scourge in your synagogues, and persecute from city to city; <sup>35</sup> that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Barachiah, whom ye slew between the temple and the altar. <sup>36</sup> Verily I say to you, All these things shall come on this generation.

<sup>37</sup> O Jerusalem, Jerusalem, that killest the prophets, and stonest those who are sent to her; how often did I wish to gather thy children together, as a hen gathers her chickens under her wings, and ye would not! <sup>38</sup> Behold, your house is abandoned to you. <sup>39</sup> For I say to you, Ye shall not see me henceforth, till ye shall say, Blessed is he that comes in the name of the Lord.

**XXIV.** <sup>1</sup> And Jesus went out from the temple, and was going on his way; and his disciples came to him, to show him the buildings of the temple. <sup>2</sup> But he answering said to them, See ye not all these things? Verily I say to you, There will not be left here one stone on another, that will not be thrown down.

<sup>3</sup> And as he sat on the mount of Olives, the disciples came to him privately, saying, Tell us, when will these things be, and what is the sign of thy coming and of the <sup>a</sup>end of the age? <sup>4</sup> And

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<sup>a</sup> Or, consummation of the age.

Jesus answering said to them, Take heed, that no one lead you astray. <sup>5</sup> For many will come in my name, saying, I am the Christ; and will lead many astray. <sup>6</sup> And ye will hear of wars, and rumors of wars. Take heed, be not troubled; for it must come to pass; but not yet is the end! <sup>7</sup> For nation will rise against nation, and kingdom against kingdom; and there will be famines and earthquakes in various places. <sup>8</sup> But all these are a beginning of birth-pangs. <sup>9</sup> Then will they deliver you up to affliction, and will kill you; and ye will be hated by all nations for my name's sake. <sup>10</sup> And then will many be caused to stumble, and will deliver up one another, and will hate one another. <sup>11</sup> And many false prophets will arise, and will lead many astray. <sup>12</sup> And because iniquity is multiplied, the love of the many will become cold. <sup>13</sup> But he that endures to the end, this one shall be saved. <sup>14</sup> And this gospel of the kingdom shall be preached in all the inhabited earth, for a testimony to all the nations; and then will come the end.

<sup>15</sup> When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that reads understand) <sup>16</sup> then let those in Judæa flee to the mountains; <sup>17</sup> he that is on the house, let him not go down to take the things out of his house; <sup>18</sup> and he that is in the field, let him not turn back to take his garment. <sup>19</sup> But alas for those who are with child, and for those who give suck in those days! <sup>20</sup> And pray that your flight be not in winter, nor on a sabbath. <sup>21</sup> For then will be great tribulation, such as has not been from the beginning of the world until now, no nor shall be. <sup>22</sup> Unless those days had been shortened, no flesh would have been saved; but for the sake of the elect, those days will be shortened.

<sup>23</sup> Then if any one say to you, Behold, here is the Christ, or, Here, believe it not. <sup>24</sup> For there will arise false Christs, and false prophets, and will show great signs and wonders; so as, if possible, to lead astray even the elect. <sup>25</sup> Behold, I have told you beforehand. <sup>26</sup> If therefore they say to you, Behold, he is in the wilderness; go not forth: Behold, he is in the secret chambers; believe it not. <sup>27</sup> For as the lightning comes from the east, and shines even to the west, so will be the coming of the Son of man. <sup>28</sup> Wherever the carcass is, there will the vultures be gathered together.

<sup>29</sup> But straightway, after the affliction of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken.

<sup>30</sup> And then will appear the sign of the Son of man in heaven; and then will all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven, with power and great glory.

<sup>31</sup> And he will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of heaven to the other.

<sup>32</sup> And learn the parable from the fig-tree: When its branch is already become tender, and puts forth leaves, ye know that the summer is near. <sup>33</sup> So also ye, when ye see all these things, know that <sup>a</sup>he is near, at the doors. <sup>34</sup> Verily I say to you, this generation will not pass away, until all these things come to pass. <sup>35</sup> Heaven and earth will pass away; but my words will not pass away. <sup>36</sup> But concerning that day and hour no one knows, not even

the angels of heaven,<sup>a</sup> but the Father only. <sup>37</sup> But as the days of Noah, so will be the coming of the Son of man. <sup>38</sup> For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, <sup>39</sup> and they knew not until the flood came, and took all away; so will be the coming of the Son of man. <sup>40</sup> Then will there be two men in the field, one is taken, and one is left; <sup>41</sup> two women grinding at the mill, one is taken, and one is left. <sup>42</sup> Watch therefore; for ye know not in what day your Lord comes. <sup>43</sup> But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. <sup>44</sup> Therefore be ye also ready; for in an hour that ye think not, the Son of man comes.

<sup>45</sup> Who then is the faithful and wise servant, whom his lord set over his household, to give them their food in due season? <sup>46</sup> Happy that servant, whom his lord when he comes shall find so doing! <sup>47</sup> Verily I say to you, that he will set him over all that he has. <sup>48</sup> But if that evil servant shall say in his heart, My lord delays his coming; <sup>49</sup> and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; <sup>50</sup> the lord of that servant will come in a day when he looks not for it, and in an hour when he knows not; <sup>51</sup> and will cut him asunder, and appoint his portion with the hypocrites. There will be the weeping and the gnashing of teeth!

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<sup>a</sup> Some ancient documents add nor even the Son. See Mark 13 : 32.

**XXV.** <sup>1</sup>Then shall the kingdom of heaven be likened to ten virgins, who took their lamps, and went out to meet the bridegroom. <sup>2</sup>Five of them were foolish, and five wise. <sup>3</sup>The foolish, taking their lamps, took no oil with them; <sup>4</sup>but the wise took oil in their vessels with their lamps. <sup>5</sup>And as the bridegroom delayed, they all slumbered and slept. <sup>6</sup>But at midnight there is a cry, Behold, the bridegroom! Come out to meet him. <sup>7</sup>Then all those virgins arose, and trimmed their lamps. <sup>8</sup>And the foolish said to the wise, Give us of your oil, for our lamps are going out. <sup>9</sup>But the wise answered, saying, Perhaps there will not be enough for us and you; go rather to those who sell, and buy for yourselves. <sup>10</sup>While they were going away to buy, the bridegroom came; and they who were ready went in with him to the marriage feast; and the door was shut. <sup>11</sup>Afterward come also the rest of the virgins, saying, Lord, Lord, open to us. <sup>12</sup>But he answering said, Verily I say to you, I know you not. <sup>13</sup>Watch therefore; because ye know not the day, nor the hour!

<sup>14</sup>For as a man going abroad called his own servants, and delivered to them his goods; <sup>15</sup>to one he gave five talents, to another two, and to another one, to each according to his own ability; and went abroad. <sup>16</sup>Straightway he that received the five talents went and traded with them, and gained other five talents. <sup>17</sup>Likewise he also that received the two gained other two. <sup>18</sup>But he that received the one went away and digged in the earth, and hid his lord's money. <sup>19</sup>Now after a long time the lord of those servants comes, and makes a reckoning with them. <sup>20</sup>He that received the five talents came and brought other five talents, saying, Lord thou



deliveredst to me five talents; behold, I gained other five talents. <sup>21</sup> His lord said to him, Well done, good and faithful servant; thou wast faithful over a little, I will set thee over much; enter into the joy of thy lord. <sup>22</sup> He also that received the two talents came and said, Lord, thou deliveredst to me two talents; behold, I gained other two talents. <sup>23</sup> His lord said to him, Well done, good and faithful servant; thou wast faithful over a little, I will set thee over much; enter into the joy of thy lord. <sup>24</sup> And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter. <sup>25</sup> And fearing, I went away and hid thy talent in the earth. Lo, thou hast thine own. <sup>26</sup> But his lord answering said to him, Wicked and slothful servant! Thou knewest that I reap where I did not sow, and gather where I did not scatter. <sup>27</sup> Thou oughtest therefore to have put my money to the bankers; and I at my coming should have received my own with interest. <sup>28</sup> Take away therefore the talent from him, and give to him that has the ten talents. <sup>29</sup> For to every one that has shall be given, and he shall have abundance; but from him that has not, even what he has shall be taken away. <sup>30</sup> And cast out the unprofitable servant into the outer darkness. There will be the weeping and the gnashing of teeth!

<sup>31</sup> When the Son of man comes in his glory, and all the angels with him, then will he sit on the throne of his glory. <sup>32</sup> Before him will be gathered all the nations; and he will separate them one from another, as the shepherd separates the sheep from the goats. <sup>33</sup> The sheep he will set on his right hand, but the goats on the left. <sup>34</sup> Then will the king

say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup>for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; <sup>36</sup>naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me. <sup>37</sup>Then will the righteous answer him, saying, Lord, when saw we thee hungry and fed thee, or thirsty and gave thee drink? <sup>38</sup>When saw we thee a stranger and took thee in, or naked and clothed thee? <sup>39</sup>When saw we thee sick, or in prison, and came to thee? <sup>40</sup>And the King will answer and say to them, Verily I say to you, in so far as ye did it to one of the least of these my brethren, ye did it to me. <sup>41</sup>Then will he say also to those on the left hand, Depart from me, accursed, into the eternal fire, prepared for the Devil and his angels: <sup>42</sup>for I was hungry, and ye did not give me to eat; I was thirsty, and ye did not give me drink; <sup>43</sup>I was a stranger, and ye did not take me in; naked, and ye did not clothe me; sick, and in prison, and ye did not visit me. <sup>44</sup>Then will they also answer, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? <sup>45</sup>Then will he answer them, saying, Verily I say to you, In so far as ye did it not to one of the least of these, ye did it not to me. <sup>46</sup>And these shall go away into eternal punishment, but the righteous into eternal life.

**XXVI.** <sup>1</sup>And it came to pass, when Jesus finished all these words, he said to his disciples, <sup>2</sup>Ye know that after two days the passover comes, and the Son of man is delivered up to be crucified.

<sup>3</sup>Then were gathered together the chief priests, and

the elders of the people, into the court of the high priest, who was called Caiaphas ; <sup>4</sup> and they consulted together that they might take Jesus by craft, and kill him. <sup>5</sup> But they said, Not during the feast, lest an uproar arise among the people.

<sup>6</sup> Now when Jesus was in Bethany, in the house of Simon the leper, <sup>7</sup> there came to him a woman having an alabaster flask of very precious ointment, and poured it on his head as he reclined at table. <sup>8</sup> But the disciples seeing it were much displeased, saying, To what purpose is this waste ? <sup>9</sup> For this might have been sold for much, and given to the poor. <sup>10</sup> But Jesus perceiving it, said to them, Why trouble ye the woman ? For she wrought a good work on me. <sup>11</sup> For the poor ye have always with you ; but me ye have not always. <sup>12</sup> For she, in pouring this ointment on my body, did it to prepare me for burial. <sup>13</sup> Verily I say to you, wherever this gospel shall be preached in all the world, that also which this woman did shall be told, for a memorial of her.

<sup>14</sup> Then one of the twelve who was called Judas Iscariot, went to the chief priests, <sup>15</sup> and said, What are ye willing to give me, and I will deliver him up to you ? And they weighed for him thirty pieces of silver. <sup>16</sup> And from that time he sought opportunity to deliver him up.

<sup>17</sup> And on the first day of the unleavened bread the disciples came to Jesus, saying, Where dost thou wish us to prepare for thee to eat the passover ? <sup>18</sup> And he said, Go into the city to such a man, and say to him, The Teacher says, My time is at hand ; I keep the passover at thy house with my disciples. <sup>19</sup> And the disciples did as Jesus directed them, and prepared the passover.

<sup>20</sup> And when evening was come, he reclined at table

with the twelve. <sup>21</sup> And as they were eating, he said, Verily I say to you, One of you will betray me. <sup>22</sup> And they were exceedingly sorrowful, and began to say to him, each one, Is it I, Lord? <sup>23</sup> And he answering said, He that dipped his hand with me in the dish, he will betray me. <sup>24</sup> The Son of man goes indeed, as it is written concerning him; but woe to that man through whom the Son of man is betrayed! It were good for him, if that man had not been born. <sup>25</sup> And Judas, he that betrayed him, answering said, Is it I, Rabbi? He says to him, Thou saidst it. <sup>26</sup> And as they were eating, Jesus took a loaf, and blessed, and broke, and gave to the disciples, and said, Take, eat; this is my body. <sup>27</sup> And he took a cup, and gave thanks, and gave to them, saying, Drink of it, all of you. <sup>28</sup> For this is my blood <sup>a</sup>of the covenant, which is shed for many, unto remission of sins. <sup>29</sup> And I say to you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you, in the kingdom of my Father. <sup>30</sup> And having sung praises, they went out into the mount of Olives.

<sup>31</sup> Then Jesus says to them, All ye will be <sup>b</sup>offended in me this night. For it is written, I will smite the Shepherd, and the sheep of the flock will be scattered abroad. <sup>32</sup> But after I have been raised up, I will go before you into Galilee. <sup>33</sup> Peter answering said to him, If all shall be <sup>b</sup>offended in thee, I will never be offended. <sup>34</sup> Jesus said to him, Verily I say to thee, that this night, before the cock crows, thou wilt thrice deny me. <sup>35</sup> Peter says to him, Even if I must die with thee, I will not deny thee. Likewise also said all the disciples.

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<sup>a</sup> *In some ancient documents, of the new covenant.*

<sup>b</sup> *Gr., made to stumble because of.*

<sup>36</sup> Then comes Jesus with them to a place called Gethsemane, and says to the disciples, Sit ye here, while I go yonder and pray. <sup>37</sup> And taking with him Peter and the two sons of Zebedee, he began to be sorrowful, and to be greatly distressed. <sup>38</sup> Then says he to them, My soul is exceedingly sorrowful, unto death. Abide ye here, and watch with me. <sup>39</sup> And going forward a little, he fell on his face, praying, and saying, My Father, if it is possible, let this cup pass away from me. Nevertheless, not as I will, but as thou wilt. <sup>40</sup> And he comes to the disciples, and finds them sleeping; and he says to Peter, Were ye thus unable to watch with me one hour? <sup>41</sup> Watch,<sup>a</sup> and pray that ye may not enter into temptation. The spirit indeed is willing, but the flesh is weak. <sup>42</sup> Again a second time, he went away and prayed, saying, My Father, if this cannot pass away, unless I drink it, thy will be done. <sup>43</sup> And coming he again found them sleeping; for their eyes were heavy. <sup>44</sup> And leaving them he went away again, and prayed the third time, saying again the same words. <sup>45</sup> Then he comes to his disciples, and says to them, Sleep on the remaining time, and take your rest! Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going.<sup>c</sup> Behold, he is at hand that betrays me.

<sup>47</sup> While he was yet speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. <sup>48</sup> Now he that betrayed him gave them a sign, saying, Whomsoever I kiss, that is he; take him. <sup>49</sup> And straightway he came to Jesus, and said, Hail, Rabbi; and <sup>b</sup>kissed him.

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<sup>a</sup> Or, watch and pray, that ye may not.

<sup>b</sup> Gr., Kissed him much.

<sup>50</sup> And Jesus said to him, Friend, do that for which thou art come. Then they came, and laid hands on Jesus, and took him. <sup>51</sup> And, behold, one of those who were with Jesus stretched out his hand and drew his sword, and smiting the servant of the high priest took off his ear. <sup>52</sup> Then says Jesus to him, Return thy sword into its place; for all they who take the sword will perish by the sword. <sup>53</sup> Or thinkest thou that I cannot beseech my Father, and he will even now send me more than twelve legions of angels? <sup>54</sup> How then are the Scriptures to be fulfilled, that thus it must be? <sup>55</sup> In that hour Jesus said to the multitudes, Did ye come out as against a robber, with swords and staves, to seize me? I sat daily in the temple teaching, and ye did not take me. <sup>56</sup> But all this has come to pass, that the Scriptures of the prophets might be fulfilled. Then the disciples all left him, and fled.

<sup>57</sup> And they who took Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together. <sup>58</sup> And Peter followed him afar off, to the court of the high priest; and entering in, he sat with the officers, to see the end.

<sup>59</sup> And the chief priests, and all the Sanhedrin, were seeking false witness against Jesus, that they might put him to death; <sup>60</sup> and they found none, though many false witnesses came. But afterward came two, <sup>61</sup> and said, This man said, I am able to destroy the temple of God, and to build it after three days. <sup>62</sup> And the high priest arose, and said to him, Answerest thou nothing? What do these testify against thee? <sup>63</sup> But Jesus remained silent. And the high priest said to him, I put thee on oath by the living God, that thou tell us whether thou art the Christ, the Son of God. <sup>64</sup> Jesus says to him,

Thou saidst it. Nevertheless I say to you, Henceforth ye shall see the Son of man sitting on the right hand of power, and coming on the clouds of heaven. <sup>65</sup> Then the high priest rent his garments, saying, He blasphemed! What further need have we of witnesses? Behold, ye have now heard his blasphemy. <sup>66</sup> What think ye? And they answering said, He deserves death. <sup>67</sup> Then they spit in his face, and buffeted him; and others smote him with the palms of their hands,<sup>a</sup> <sup>68</sup> saying, Prophecy to us, O Christ, who is he that struck thee?

<sup>69</sup> Now Peter was sitting without, in the court. And a maid-servant came to him, saying, Thou also wast with Jesus the Galilaean. <sup>70</sup> But he denied before them all, saying, I know not what thou art saying. <sup>71</sup> And when he had gone out into the porch, another maid saw him, and says to those who were there, This man also was with Jesus the Nazarene. <sup>72</sup> And again he denied, with an oath, I do not know the man. <sup>73</sup> After a little while they that stood by came and said to Peter, Truly thou also art one of them; for even thy speech makes thee manifest. <sup>74</sup> Then he began to curse and to swear, I do not know the man. And straightway the cock crowed. <sup>75</sup> And Peter remembered the word of Jesus when he said, Before the cock crows, thou wilt thrice deny me. And he went out, and wept bitterly.

**XXVII.** <sup>1</sup> When morning came, all the chief priests and the elders of the people held a consultation against Jesus, so as to put him to death. <sup>2</sup> And having bound him, they led him away, and delivered him up to Pilate the governor.

<sup>3</sup> Then Judas, who <sup>b</sup> betrayed him, when he saw that he was condemned, repented and brought back the

<sup>a</sup> Or, with rods.

<sup>b</sup> Or, delivered him up.

thirty pieces of silver to the chief priests and elders, 'saying, I sinned in betraying innocent blood. But they said, What is that to us? Look thou to it. <sup>5</sup>Throwing the pieces of silver into the temple, he withdrew; and he went away and hanged himself. <sup>6</sup>And the chief priests took the pieces of silver and said, It is not lawful to cast them into the treasury, since it is the price of blood. <sup>7</sup>And they held a consultation, and bought with them the potter's field, to bury strangers in. <sup>8</sup>Wherefore that field was called the field of blood, unto this day. <sup>9</sup>Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

And they took the thirty pieces of silver,  
The price of him that was priced,  
Whom some of the sons of Israel priced,  
<sup>10</sup>And gave them for the potter's field, as the  
Lord directed me.

<sup>11</sup>Now Jesus stood before the governor. And the governor questioned him, saying, Art thou the king of the Jews? And Jesus said to him, Thou sayest it. <sup>12</sup>And when he was accused by the chief priests and elders, he made no answer. <sup>13</sup>Then says Pilate to him, Hearest thou not how many things they testify against thee? <sup>14</sup>And he made him no answer, not even to one word; so that the governor greatly wondered. <sup>15</sup>Now at the feast the custom of the governor was to release to the multitude one prisoner, whom they wished. <sup>16</sup>And they had then a prisoner of note, called Barabbas. <sup>17</sup>When therefore they were gathered together, Pilate said to them, Whom do ye wish that I release to you? Barabbas, or Jesus who is called Christ? <sup>18</sup>For he knew that for envy they delivered him up. <sup>19</sup>And as he sat on the judgment-seat, his wife sent to him, saying, Have



nothing to do with that righteous man; for I suffered much this day in a dream because of him. <sup>20</sup> And the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and should destroy Jesus. <sup>21</sup> And the governor answering said to them, Which of the two do ye wish that I release to you? They said, Barabbas. <sup>22</sup> Pilate says to them, What then shall I do to Jesus who is called Christ? They all say, Let him be crucified. <sup>23</sup> And he said, Why, what evil has he done? But they cried exceedingly, saying, Let him be crucified. <sup>24</sup> And Pilate, seeing that it availed nothing, but rather that an uproar was arising, took water and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man. Look ye to it. <sup>25</sup> And all the people answering said, His blood be on us, and on our children. <sup>26</sup> Then he released to them Barabbas; but Jesus he scourged and delivered up to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the Prætorium, and gathered to him the whole cohort. <sup>28</sup> And they stripped him, and put on him a scarlet cloak. <sup>29</sup> And having platted a crown of thorns, they put it on his head, and a reed in his right hand; and kneeling down before him, they mocked him, saying, Hail, King of the Jews! <sup>30</sup> And they spit upon him, and took the reed, and smote him on the head. <sup>31</sup> And when they had mocked him, they took off the cloak from him, and put on him his garments, and led him away to crucify him.

<sup>32</sup> And as they came out they found a man of Cyrene, Simon by name; him they impressed to bear his cross. <sup>33</sup> And having come to a place called Golgotha (that is to say, Place of a skull), <sup>34</sup> they gave him wine to drink, mingled with gall; and tasting

it, he would not drink. <sup>35</sup> And having crucified him, they divided his garments among them, casting lots. <sup>36</sup> And sitting down, they watched him there. <sup>37</sup> And they put over his head his accusation written: THIS IS JESUS THE KING OF THE JEWS.

<sup>38</sup> Then are there crucified with him two robbers, one on the right hand, and one on the left. <sup>39</sup> And those who passed by railed at him, wagging their heads, <sup>40</sup> and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou art God's Son, come down from the cross. <sup>41</sup> Likewise also the chief priests mocking, with the scribes and elders, said, <sup>42</sup> Others he saved, himself he can not save. He is King of Israel; let him now come down from the cross, and we will believe on him. <sup>43</sup> He trusts on God; let him now deliver him, if he delights in him; for he said, I am God's Son. <sup>44</sup> And the robbers also, who were crucified with him, reproached him with the same thing.

<sup>45</sup> Now from the sixth hour, there came darkness over all the land, unto the ninth hour. <sup>46</sup> And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is, My God, my God, why didst thou forsake me? <sup>47</sup> And some of those standing there, hearing it said, This man calls for Elijah. <sup>48</sup> And straightway one of them ran and took a sponge, and having filled it with vinegar and put it on a reed, gave him to drink. <sup>49</sup> But the rest said, Let alone; let us see whether Elijah is coming to save him.

<sup>50</sup> And Jesus, again crying with a loud voice, yielded up his spirit. <sup>51</sup> And behold, the vail of the temple was rent in two from the top to the bottom; and the earth quaked, and the rocks were rent; <sup>52</sup> and

the tombs were opened, and many bodies of the saints who had fallen asleep were raised, <sup>53</sup>and coming forth out of the tombs after his resurrection entered into the holy city, and appeared to many. <sup>54</sup>And the centurion, and they that with him were watching Jesus, on seeing the earthquake, and the things that were taking place, were exceedingly afraid, saying, Truly, this was God's Son. <sup>55</sup>And many women were there, beholding afar off, who followed Jesus from Galilee, ministering to him; <sup>56</sup>among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

<sup>57</sup>And when evening had come, there came a rich man from Arimathæa, named Joseph, who also himself was a disciple of Jesus. <sup>58</sup>This man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. <sup>59</sup>And taking the body, Joseph wrapped it in clean linen, <sup>60</sup>and laid it in his own new tomb, which he hewed out in the rock. And having rolled a great stone to the door of the tomb, he departed. <sup>61</sup>And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

<sup>62</sup>Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together to Pilate, <sup>63</sup>saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. <sup>64</sup>Command therefore that the sepulchre be made secure until the third day; lest his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error will be worse than the first. <sup>65</sup>Pilate said to them, Ye have a guard; go, make it secure, as ye know how. <sup>66</sup>And they went, and made the sepul-

chre secure, sealing the stone, in connection with the guard.

**XXVIII.** <sup>1</sup> But late on the sabbath day, as it was dawning into the first day of the week, came Mary Magdalene and the other Mary to behold the sepulchre. <sup>2</sup> And behold, there was a great earthquake. For an angel of the Lord, descending out of heaven, came and rolled away the stone, and sat on it. <sup>3</sup> His appearance was like lightning, and his raiment white as snow; <sup>4</sup> and for fear of him the keepers shook, and became as dead men. <sup>5</sup> And the angel answering said to the women, Fear not ye; for I know that ye are seeking Jesus, who was crucified. <sup>6</sup> He is not here; for he is risen, as he said. Come hither, see the place where he <sup>a</sup>lay. <sup>7</sup> And go quickly, and tell his disciples, He is risen from the dead; and behold, he goes before you into Galilee; there ye shall see him. Behold, I told you.

<sup>8</sup> And going out quickly from the tomb, with fear and great joy, they ran to bring his disciples word. <sup>9</sup> And behold, Jesus met them, saying, All hail! And coming to him they took hold of his feet, and worshiped him. <sup>10</sup> Then Jesus says to them, Fear not; go, bear word to my brethren, to go away into Galilee, and there they shall see me.

<sup>11</sup> And as they were going, behold, some of the guard came into the city, and reported to the chief priests all the things that came to pass. <sup>12</sup> And having gathered together with the elders, and held a consultation, they gave a large sum of money to the soldiers, <sup>13</sup> saying, Say, His disciples came by night, and stole him away while we slept. <sup>14</sup> And if this comes to a hearing before the governor, we will persuade him, and save you from anxiety. <sup>15</sup> And

<sup>a</sup> Many documents read where the Lord lay.

taking the money, they did as they were taught. And this saying was spread abroad among the Jews until this day.

<sup>16</sup> But the eleven disciples went away into Galilee, into the mountain where Jesus had appointed them. <sup>17</sup> And seeing him, they worshiped him; but some doubted. <sup>18</sup> And Jesus came to them and spoke to them, saying, All authority was given to me in heaven and on earth. <sup>19</sup> Go therefore and disciple all the nations, immersing them <sup>a</sup>into the name of the Father, and of the Son, and of the Holy Spirit; <sup>20</sup> teaching them to observe all things whatever I commanded you: and, behold, I am with you <sup>b</sup>always, to <sup>c</sup>the end of the age.

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<sup>a</sup> *Or*, unto.

<sup>b</sup> *Gr.*, all the days.

<sup>c</sup> *Or*, the consummation of the age.

# THE GOSPEL ACCORDING TO MARK.

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I. <sup>1</sup>The beginning of the gospel of Jesus Christ,\*  
God's Son.

<sup>2</sup>As it is written in <sup>b</sup>Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way; <sup>3</sup>the voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths. <sup>4c</sup>John came, he who immersed in the wilderness, and preached the immersion of repentance unto remission of sins. <sup>5</sup>And there went out to him all the country of Judæa, and all they of Jerusalem; and they were immersed by him in the river Jordan, confessing their sins.

<sup>6</sup>And John was clothed with camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey. <sup>7</sup>And he preached, saying, There comes after me he that is mightier than I, the latchet of whose sandals I am not <sup>d</sup>worthy to stoop down and loose. <sup>8</sup>I immersed you in water; but he will immerse you in the Holy Spirit.

<sup>9</sup>And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was immersed by John • in the Jordan. <sup>10</sup>And straightway as he was coming

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\* *Some ancient documents omit God's Son.*

<sup>b</sup> *Some ancient documents read in the prophets.*

• *Or, there came John, who immersed in the wilderness, and preached the immersion, etc.*

<sup>d</sup> *Gr., sufficient.*

• *Gr., into.*

up out of the water, he saw the heavens rent, and the Spirit as a dove descending on him. <sup>11</sup> And there came a voice out of the heavens : Thou art my beloved son ; in thee I \* am well pleased.

<sup>12</sup> And straightway the Spirit drives him forth into the wilderness. <sup>13</sup> And he was in the wilderness forty days tempted by Satan ; and he was with the wild beasts ; and the angels ministered to him.

<sup>14</sup> And after John was delivered up, Jesus came into Galilee, preaching the gospel of God, <sup>15</sup> and saying, The time is fulfilled, and the kingdom of God is at hand ; repent, and believe in the gospel.

<sup>16</sup> And passing along by the sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting a net in the sea ; for they were fishers. <sup>17</sup> And Jesus said to them, Come after me, and I will make you to become fishers of men. <sup>18</sup> And straightway they left the nets, and followed him. <sup>19</sup> And going a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. <sup>20</sup> And straightway he called them ; and they left their father Zebedee in the boat with the hired servants, and went after him.

<sup>21</sup> And they enter into Capernaum ; and straightway on the sabbath he went into the synagogue, and taught. <sup>22</sup> And they were astonished at his teaching ; for he taught them as having authority, and not as the scribes.

<sup>23</sup> And straightway there was in their synagogue a man with an unclean spirit. And he cried out, <sup>24</sup> saying, What have we to do with thee, Jesus, Nazarene ! Didst thou come to destroy us ? I know thee who thou art, the Holy One of God. <sup>25</sup> And Jesus rebuked it, saying, Hold thy peace, and come out of him.

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\* Or, was.

<sup>26</sup> And the unclean spirit, convulsing him, and crying with a loud voice, came out of him. <sup>27</sup> And they were all amazed; so that they questioned among themselves, saying, What is this? A new teaching! with authority he commands even the unclean spirits, and they obey him. <sup>28</sup> And the report of him went out straightway everywhere into all the region of Galilee round about.

<sup>29</sup> And straightway coming out of the synagogue, they came into the house of Simon and Andrew, with James and John. <sup>30</sup> And the mother-in-law of Simon was lying sick with fever; and straightway they tell him concerning her. <sup>31</sup> And he came and raised her up, taking her by the hand; and the fever left her, and she ministered to them. <sup>32</sup> And at evening, when the sun set, they brought to him all that were sick, and the demoniacs. <sup>33</sup> And all the city was gathered together at the door. <sup>34</sup> And he healed many that were sick with many kinds of diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

<sup>35</sup> And rising very early, by night, he went out, and departed into a desert place, and there prayed. <sup>36</sup> And Simon, and they who were with him, followed after him. <sup>37</sup> And having found him, they say to him, All are seeking thee. <sup>38</sup> And he says to them, Let us go elsewhere, into the neighboring towns, that I may preach there also; for to this end I came forth. <sup>39</sup> And he went into their synagogues, throughout all Galilee, preaching and casting out the demons.

<sup>40</sup> And there comes a leper to him, beseeching him, and kneeling down to him, and saying to him, If thou wilt, thou canst cleanse me. <sup>41</sup> And being moved with compassion, he stretched forth his hand and touched him, and says to him, I will; be cleansed. <sup>42</sup> And



straightway the leprosy departed from him, and he was cleansed. <sup>43</sup>And sternly charging him, he straightway sent him away; <sup>44</sup>and says to him, See thou say nothing to any one; but go, show thyself to the priest, and offer for thy cleansing what Moses directed, for a testimony to them. <sup>45</sup>But he, going out, began to publish it much, and to spread abroad the matter; so that <sup>a</sup>Jesus could no longer openly enter into a city, but was without in desert places. And they came to him from every quarter.

**II.** <sup>1</sup>And when he entered again into Capernaum after some days, it was heard that he was at home. <sup>2</sup>And many were gathered together, so that there was no longer room, not even about the door; and he spoke the word to them.

<sup>3</sup>And they come bringing to him a paralytic, borne by four. <sup>4</sup>And not being able to bring him to him, because of the crowd, they uncovered the roof where he was; and having dug it out, they let down the bed on which the paralytic lay. <sup>5</sup>And Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven. <sup>6</sup>But there were some of the scribes sitting there, and reasoning in their hearts, <sup>7</sup>Why does this man speak thus? He blasphemeth. Who can forgive sins but one, God? <sup>8</sup>And straightway Jesus perceiving in his spirit that they so reason within themselves, says to them, Why reason ye these things in your hearts? <sup>9</sup>Which is easier, to say to the paralytic, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? <sup>10</sup>But that ye may know that the Son of man has authority on earth to forgive sins, (he says to the paralytic,) <sup>11</sup>I say to thee, Arise, take up thy bed, and go to thy house. <sup>12</sup>And he arose, and straightway taking up the bed went

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<sup>a</sup> Gr., he.

forth before all; so that all were amazed, and glorified God, saying, We never saw it thus.

<sup>13</sup> And he went forth again by the sea-side; and all the multitude came to him, and he taught them.

<sup>14</sup> And passing along, he saw Levi the son of Alphaeus sitting at the tax-office, and he says to him, Follow me. And rising up he followed him. <sup>15</sup> And it came to pass, that he was reclining at table at his house, and many publicans and sinners were reclining with Jesus and his disciples; for there were many, and they followed him. <sup>16</sup> When the scribes of the Pharisees saw that he was eating with the sinners and publicans, they said to his disciples, Why does <sup>a</sup> he eat with the publicans and sinners? <sup>17</sup> And Jesus, hearing it, says to them, They who are <sup>b</sup> well need not a physician, but they who are sick. I did not come to call righteous men, but sinners.

<sup>18</sup> And John's disciples and the Pharisees were fasting; and they come and say to him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? <sup>19</sup> And Jesus said to them, Can the sons of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they can not fast. <sup>20</sup> But there will come days, when the bridegroom will be taken away from them; and then they will fast in that day. <sup>21</sup> No one sews a piece of unfulled cloth on an old garment; else that which fills it up takes from it, the new from the old, and a worse rent is made. <sup>22</sup> And no one puts new wine into old skins; else the wine will burst the skins, and the wine per-

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<sup>a</sup> Or, He eats with. *Many documents read* Why does he eat and drink, or, He eats and drinks.

<sup>b</sup> Gr., strong.

ishes, and the skins: but [they put] new wine into fresh skins.

<sup>23</sup> And it came to pass, that he was passing along through the grain-fields on the sabbath; and his disciples began to make a way, plucking the ears of grain. <sup>24</sup> And the Pharisees said to him, Behold, why are they doing on the sabbath that which is not lawful? <sup>25</sup> And he said to them, Did ye never read what David did, when he had need and was hungry, himself and they who were with him; <sup>26</sup> how he entered into the house of God, when Abiathar was high priest, and ate the show-bread, which it is not lawful to eat except for the priests, and gave also to those who were with him? <sup>27</sup> And he said to them, The sabbath <sup>a</sup> was made for man, and not man for the sabbath. <sup>28</sup> So then the Son of man is Lord even of the sabbath.

**III.** <sup>1</sup> And he entered again into the synagogue; and there was a man there having a withered hand. <sup>2</sup> And they were watching him, whether he would heal him on the sabbath; that they might accuse him. <sup>3</sup> And he says to the man having the withered hand, Arise, and come into the midst. <sup>4</sup> And he says to them, Is it lawful on the sabbath to do good, or to do harm; to save life, or to kill? But they were silent. <sup>5</sup> And looking round on them with anger, being grieved at the hardness of their heart, he says to the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

<sup>6</sup> And going out, the Pharisees straightway held a consultation with the Herodians against him, how they might destroy him. <sup>7</sup> And Jesus with his disciples withdrew to the sea. And a great multitude from Galilee followed; and from Judæa, <sup>8</sup> and from

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<sup>a</sup> *Gr.* came into existence for the sake of man.

Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, as they heard what great things he was doing, came to him. <sup>9</sup> And he spoke to his disciples, that a boat should wait on him because of the crowd, that they might not throng him. <sup>10</sup> For he healed many, so that they pressed on him to touch him, as many as had plagues. <sup>11</sup> And the unclean spirits, whenever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. <sup>12</sup> And he charged them much that they should not make him manifest.

<sup>13</sup> And he goes up into the mountain, and calls to him whom he himself wished; and they went to him. <sup>14</sup> And he appointed twelve, that they might be with him, and that he might send them forth to preach, <sup>15</sup> and to have authority to cast out demons. <sup>16</sup> And Simon he surnamed Peter; <sup>17</sup> and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, that is, Sons of thunder; <sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Cananaean, <sup>19</sup> and Judas Iscariot, who also <sup>a</sup> betrayed him.

And he comes home. <sup>20</sup> And the multitude comes together again, so that they could not even eat bread. <sup>21</sup> And hearing of it, his kinsmen went out to lay hold on him; for they said, He is beside himself.

<sup>22</sup> And the scribes who came down from Jerusalem said, He has Beelzebul, and <sup>b</sup> through the prince of the demons he casts out the demons. <sup>23</sup> And calling them to him, he said to them in parables, How can Satan cast out Satan? <sup>24</sup> And if a kingdom be divided against itself, that kingdom can not stand. <sup>25</sup> And if a house be divided against itself, that house will not

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<sup>a</sup> Or, delivered him up.

<sup>b</sup> Or, in.

be able to stand. <sup>26</sup> And if Satan has risen up against himself, and is divided, he can not stand, but has an end. <sup>27</sup> But no one can enter into the strong man's house, and plunder his goods, except he first bind the strong man; and then he will plunder his house. <sup>28</sup> Verily I say to you, All sins will be forgiven the sons of men, and the blasphemies whatever they blaspheme: <sup>29</sup> but whoever blasphemes against the Holy Spirit has no forgiveness forever, but is guilty of an eternal sin: <sup>30</sup> because they said, He has an unclean spirit.

<sup>31</sup> And there come his mother and his brothers; and standing without they sent to him, calling him. <sup>32</sup> And a crowd was sitting about him; and they say to him, Behold, thy mother and thy brothers without are seeking thee. <sup>33</sup> And answering them he says, Who is my mother, and my brothers? <sup>34</sup> And looking round on those who sat about him, he says, Behold, my mother, and my brothers! <sup>35</sup> For whoever does the will of God, he is my brother, and sister, and mother.

**IV.** <sup>1</sup> And again he began to teach by the sea-side. And there is gathered to him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. <sup>2</sup> And he taught them many things in parables, and said to them in his teaching, <sup>3</sup> Hearken: behold, the sower went forth to sow. <sup>4</sup> It came to pass, as he sowed, a part fell by the way-side, and the birds came and devoured it. <sup>5</sup> Another part fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had not depth of earth. <sup>6</sup> When the sun rose, it was scorched; and because it had no root, it withered away. <sup>7</sup> Another part fell among the thorns; and the thorns came up, and choked it, and it yielded no fruit.

<sup>8</sup> Another part fell into the good ground, and yielded fruit that came up and grew; and bore thirtyfold, and sixtyfold, and a hundredfold. <sup>9</sup> And he said, He that has ears to hear, let him hear.

<sup>10</sup> And when he was alone, they who were about him with the twelve asked him concerning the parables. <sup>11</sup> He said to them, To you is given the mystery of the kingdom of God, but to those who are without, all things are done in parables; <sup>12</sup> that seeing they may see, and not perceive, and hearing they may hear, and not understand; if perhaps they may turn, and be forgiven.

<sup>13</sup> And he says to them, Know ye not this parable? And how will ye know all the parables? <sup>14</sup> The sower sows the word. <sup>15</sup> These are they by the way-side; where the word is sown, and when they hear, straightway comes Satan, and takes away the word that has been sown in them. <sup>16</sup> These likewise are they that are sown on the rocky places; who, when they hear the word, straightway with joy receive it; <sup>17</sup> and have no root in themselves, but are only for a season; then, when tribulation or persecution arises because of the word, straightway they stumble. <sup>18</sup> Others are they that are sown among the thorns. These are they that heard the word, <sup>19</sup> and the anxieties of the age, and the deceitfulness of riches, and the desires about other things, entering in choke the word, and it becomes unfruitful. <sup>20</sup> And these are they that were sown on the good ground; such as hear the word, and receive it, and bear fruit, in thirtyfold, and in sixtyfold, and in a hundredfold.

<sup>21</sup> And he said to them, Is the lamp brought that it may be put under the bushel, or under the bed? Is

it not, that it may be put on the lamp-stand? <sup>22</sup> For nothing is hidden, except that it should be manifested; nor was made secret, but that it should come to light. <sup>23</sup> If any one has ears to hear, let him hear. <sup>24</sup> And he said to them, Take heed what ye hear. With what measure ye mete, it shall be measured to you, and more will be added to you. <sup>25</sup> For he that has, to him shall be given; and he that has not, even what he has shall be taken away from him.

<sup>26</sup> And he said, So is the kingdom of God, as if a man casts the seed on the earth; <sup>27</sup> and sleeps and rises night and day, and the seed sprouts and grows up, he knows not how. <sup>28</sup> The earth bears fruit of itself; first a blade, then an ear, then full grain in the ear. <sup>29</sup> But when the fruit permits, straightway he sends forth the sickle, because the harvest is come.

<sup>30</sup> And he said, How shall we liken the kingdom of God, or in what parable shall we set it forth? <sup>31</sup> To a grain of mustard; which, when it is sown on the earth, though it is less than all the seeds that are on the earth, <sup>32</sup> yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches; so that the birds of the air can <sup>a</sup> lodge under its shadow.

<sup>33</sup> And with many such parables he spoke the word to them, as they were able to hear. <sup>34</sup> And without a parable he spoke not to them; and in private to his own disciples he explained all things.

<sup>35</sup> And on that day, when evening came, he says to them, Let us go across to the other side. <sup>36</sup> And leaving the multitude, they take him along, as he was, in the boat. And other boats were with him. <sup>37</sup> And there arises a great storm of wind, and the waves were beating into the boat, so that the boat was now filling. <sup>38</sup> And he himself was in the stern, sleeping on the

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<sup>a</sup> Or, roost.

cushion. And they awake him, and say to him, Teacher, carest thou not that we perish? <sup>39</sup>And awaking, he rebuked the wind, and said to the sea, <sup>40</sup>Peace, be still. And the wind ceased, and there was a great calm. <sup>41</sup>And he said to them, Why are ye fearful? Have ye not yet faith? <sup>42</sup>And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

**V.** <sup>1</sup>And they came to the other side of the sea, into the country of the <sup>2</sup>Gerasenes. <sup>3</sup>And when he had come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, <sup>4</sup>who had his dwelling in the tombs; and no one could any longer bind him, not even with a chain; <sup>5</sup>because he had often been bound with fetters and chains; and the chains had been torn asunder by him, and the fetters broken in pieces, and no one had strength to tame him. <sup>6</sup>And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. <sup>7</sup>And seeing Jesus afar off, he ran and <sup>8</sup>bowed down to him, <sup>9</sup>and crying with a loud voice, he says, What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God, do not torment me. <sup>10</sup>For he said to him, Come forth, unclean spirit, out of the man. <sup>11</sup>And he asked him, What is thy name; And he says to him, My name is Legion; because we are many. <sup>12</sup>And he besought him much that he would not send them away out of the country.

<sup>13</sup>Now there was there, by the mountain, a great herd of swine feeding. <sup>14</sup>And they besought him, saying, Send us into the swine, that we may enter

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<sup>a</sup> *Gr.*, silence, hush.

<sup>b</sup> *Or*, cowardly.

<sup>c</sup> *Many documents read Gadarenes; some Gergasenes.*

<sup>d</sup> *Or*, worshiped him.



into them. <sup>13</sup> And he gave them leave. And coming out, the unclean spirits entered into the swine. And the herd rushed down the steep into the sea, about two thousand, and were choked in the sea. <sup>14</sup> And they that fed them fled, and reported it in the city and in the country. And they came to see what it was that had come to pass. <sup>15</sup> And they come to Jesus, and behold the demoniac sitting, clothed and in his right mind, him who had had the legion, and they were afraid. <sup>16</sup> And they who saw it recounted to them how it befell the demoniac, and concerning the swine. <sup>17</sup> And they began to beseech him to depart from their borders.

<sup>18</sup> And as he was entering into the boat, he that had been a demoniac besought him that he might be with him. <sup>19</sup> And he suffered him not, but says to him, Go to thy house, to thy own people, and tell them how great things the Lord has done for thee, and how he had pity on thee. <sup>20</sup> And he went away, and began to publish in the Decapolis how great things Jesus did for him; and all wondered.

<sup>21</sup> And when Jesus had crossed over again in the boat to the other side, a great multitude was gathered to him; and he was by the sea. <sup>22</sup> And there comes one of the rulers of the synagogue, Jairus by name. And seeing him, he falls at his feet, <sup>23</sup> and besought him much, saying, My little daughter is at the point of death. I pray thee come, and lay thy hands on her, that she may be saved and live. <sup>24</sup> And he went with him; and a great multitude was following him, and they were thronging him.

<sup>25</sup> And a woman, who had a flow of blood twelve years, <sup>26</sup> and had suffered much by many physicians, and spent all that she had, and was not at all bene-

fited but rather grew worse, <sup>27</sup> having heard the things concerning Jesus, came in the crowd behind, and touched his garment. <sup>28</sup> For she said, If I touch even his garments, I shall be saved. <sup>29</sup> And straightway the fountain of her blood was dried up; and she perceived in her body that she was cured of the plague. <sup>30</sup> And straightway Jesus, perceiving in himself that the power from him had gone forth, turned about in the crowd, and said, Who touched my garments? <sup>31</sup> And his disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>32</sup> And he looked around to see her who had done this. <sup>33</sup> But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. <sup>34</sup> And he said to her, Daughter, thy faith has saved thee; go in peace, and be well of thy plague.

<sup>35</sup> While he was yet speaking, they come from the house of the ruler of the synagogue, saying, Thy daughter is dead; why trouble the Teacher any further? <sup>36</sup> And Jesus, overhearing the word spoken, says to the ruler of the synagogue, Fear not; only believe. <sup>37</sup> And he suffered no one to follow with him, except Peter, and James, and John the brother of James. <sup>38</sup> And they come to the house of the ruler of the synagogue; and he beholds an uproar, and people weeping and wailing greatly. <sup>39</sup> And entering in, he says to them, Why do ye make a tumult, and weep? The child is not dead, but is sleeping. <sup>40</sup> And they laughed at him. But he, putting them all out, takes along the father of the child and the mother and those who were with him, and goes in where the child was. <sup>41</sup> And taking the hand of the child, he

says to her, Talitha kumi ; which is, being interpreted, Damsel, I say to thee, arise. <sup>42</sup>And straightway the damsel arose, and walked ; for she was twelve years old. And they were amazed straightway with great amazement. <sup>43</sup>And he charged them much that no one should know this. And he commanded that something should be given her to eat.

**VI.** <sup>1</sup>And he went out thence, and comes into his own country ; and his disciples follow him, <sup>2</sup>And when the sabbath came, he began to teach in the synagogue. And <sup>3</sup>the many as they heard were astonished, saying, Whence has this man these things ? And, What is the wisdom which is given to this man ? And, Such miracles are wrought through his hands ! <sup>4</sup>Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon ? And are not his sisters here with us ? And they were offended in him. <sup>5</sup>And Jesus said to them, A prophet is not without honor, except in his own country, and among his own kindred, and in his own house. <sup>6</sup>And he was not able to do any miracle there, except that he laid his hands on a few sick people, and healed them. <sup>7</sup>And he wondered because of their unbelief. And he went in a circuit about the villages, teaching.

<sup>8</sup>And he called to him the twelve, and began to send them forth by two and two ; and gave them authority over the unclean spirits ; <sup>9</sup>and charged them that they should take nothing for the way, except a staff only ; no bread, no bag, no money in their girdle ; <sup>10</sup>but to go shod with sandals ; and, Put not on two coats. <sup>11</sup>And he said to them, Wherever ye enter into a house, there abide till ye depart thence. <sup>12</sup>And whatever place does not receive you,

nor do they hear you, in going forth thence shake off the dust under your feet for a testimony to them. <sup>12</sup>And they went out, and preached that men should repent. <sup>13</sup>And they cast out many demons, and anointed with oil many sick people, and healed them.

<sup>14</sup>And the king, Herod, heard of it, for his name became well known, and <sup>a</sup>they were saying, John the Baptist has risen from the dead, and therefore do these powers work in him; <sup>15</sup>others said, It is Elijah; and others said, It is a prophet, even as one of the prophets; <sup>16</sup>but Herod hearing of it, said, John, whom I beheaded, he is risen. <sup>17</sup>For Herod himself sent and laid hold of John, and bound him in prison, for the sake of Herodias the wife of Philip, his brother; because he had married her. <sup>18</sup>For John said to Herod, It is not lawful for thee to have thy brother's wife. <sup>19</sup>And Herodias set herself against him, and wished to put him to death; and she could not, <sup>20</sup>for Herod feared John, knowing that he was a righteous and holy man, and preserved him. And when he heard him, he <sup>b</sup>was much perplexed; and he heard him gladly. <sup>21</sup>And <sup>c</sup>a good opportunity having come, when Herod on his birthday made a supper for his nobles, and for the chief captains, and the first men of Galilee; <sup>22</sup>and when <sup>d</sup>his daughter Herodias came in and danced, it pleased Herod and those reclining at table with him; and the king said to the damsel, Ask of me whatever thou wishest, and I will give it thee. <sup>23</sup>And he swore to her, Whatever thou askest of me, I will

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<sup>a</sup> *Many documents, some ancient, read he was saying.*

<sup>b</sup> *Many documents, some ancient, read did many things.*

<sup>c</sup> *Or, an opportune day.*

<sup>d</sup> *Many documents read the daughter of Herodias herself.*

give it thee, unto half of my kingdom. <sup>24</sup> And going out, she said to her mother, What shall I ask? And she said, The head of John the Baptist. <sup>25</sup> And she came in straightway with haste to the king, and asked, saying, I wish that thou forthwith give me, on a dish, the head of John the Baptist. <sup>26</sup> And the king became exceedingly sorrowful; but for the sake of his oaths, and of those that were reclining with him, he would not <sup>a</sup>refuse her. <sup>27</sup> And straightway the king sent one of his guard, and commanded to bring his head. And he went and beheaded him in the prison, <sup>28</sup> and brought his head on a dish, and gave it to the damsel; and the damsel gave it to her mother. <sup>29</sup> And his disciples hearing of it came and took up his corpse, and laid it in a tomb.

<sup>30</sup> And the apostles gather themselves together to Jesus; and they reported to him all things, whatever they did, and whatever they taught. <sup>31</sup> And he says to them, Come ye yourselves apart into a desert place, and rest awhile. For there were many coming and going, and they had no opportunity even to eat. <sup>32</sup> And they went away into a desert place in the boat apart. <sup>33</sup> And they saw them going on their way, and many knew them, and they ran together there on foot from all the cities, and outwent them. <sup>34</sup> And coming forth he saw a great multitude, and had compassion on them, because they were as sheep having no shepherd; and he began to teach them many things.

<sup>35</sup> And when the day was now far spent, his disciples came to him, and said, The place is desert, and the day is now far spent. <sup>36</sup> Dismiss them, that they may go away into the surrounding fields and villages, and buy themselves something to eat. <sup>37</sup> But he answering said

<sup>a</sup> Or, thwart.

to them, Give ye them to eat. And they said to him, Shall we go and buy two hundred denáries worth of loaves, and give them to eat? <sup>38</sup> But he says to them, How many loaves have ye? Go and see. And having learned they say, Five, and two fishes. <sup>39</sup> And he commanded them that all should recline by companies on the green grass. <sup>40</sup> And they lay down in ranks, by hundreds, and by fifties. <sup>41</sup> And taking the five loaves and the two fishes, he looked up to heaven and blessed and broke the loaves, and kept giving to the disciples to set before them; and the two fishes he divided among them all. <sup>42</sup> And they all ate, and were satisfied. <sup>43</sup> And they took up twelve basketfuls of pieces, and from the fishes. <sup>44</sup> And they who ate the loaves were five thousand men.

<sup>45</sup> And straightway he constrained his disciples to enter into the boat, and to go before to the other side to Bethsaida, while he himself was dismissing the multitude. <sup>46</sup> And having taken leave of them, he went away into the mountain to pray. And when evening came, the boat was in the midst of the sea, and he was alone on the land. <sup>48</sup> And seeing them distressed in rowing, for the wind was contrary to them, about the fourth watch of the night he comes to them, walking on the sea; and he wished to pass by them; <sup>49</sup> but seeing him walking on the sea, they thought it was a spectre, and cried out; <sup>50</sup> for they all saw him, and were troubled. But straightway he talked with them, and says to them, Be of good cheer; it is I, fear not. <sup>51</sup> And he went up to them into the boat; and the wind ceased. And they were greatly amazed in themselves. <sup>52</sup> For they did not understand in the matter of the loaves, but their heart was hardened.

<sup>53</sup> And crossing over, they came to the land to Gennesaret, and anchored there. <sup>54</sup> And when they had come out of the boat, straightway recognizing him <sup>55</sup> they ran around all that region, and began to carry about on beds those who were sick, where they heard he was. <sup>56</sup> And wherever he entered, into villages, or into cities, or into fields, they laid the sick in the market-places, and besought him that they might touch if it were but the fringe of his garment; and as many as touched were <sup>a</sup> healed.

**VII.** <sup>1</sup> And there gather together to him the Pharisees, and some of the scribes, who came from Jerusalem, <sup>2</sup> and who saw some of his disciples, that they ate their bread with <sup>b</sup> defiled (that is, unwashed) hands.—<sup>3</sup> For the Pharisees, and all the Jews, unless they wash their hands <sup>c</sup> diligently, do not eat, holding the tradition of the elders; <sup>4</sup> and coming from the market place, unless they <sup>d</sup> immerse themselves, they do not eat; and there are many other things which they received to hold, immersions of cups, and pots, and brazen vessels, <sup>e</sup> and couches.—<sup>5</sup> And the Pharisees and the scribes ask him, Why do not thy disciples walk according to the tradition of the elders, but eat bread with <sup>b</sup> defiled hands? <sup>6</sup> And he said to them, Well did Isaiah prophesy concerning you hypocrites, as it is written,

This people honor me with their lips,

But their heart is far from me.

<sup>7</sup> But in vain they worship me,

Teaching as doctrines precepts of men.

<sup>8</sup> Leaving the commandment of God, ye hold the tradition of men. <sup>9</sup> And he said to them, Well do ye

<sup>a</sup> *Gr.*, saved.

<sup>b</sup> *Gr.*, common.

<sup>c</sup> *Gr.*, with the fist.

<sup>d</sup> *Some ancient documents read sprinkle themselves.*

<sup>e</sup> *Some ancient documents omit and couches.*

reject the commandment of God, that ye may keep your tradition! <sup>10</sup> For Moses said, Honor thy father and thy mother; and he that speaks evil of father or mother, let him surely die. <sup>11</sup> But ye say, If a man say to his father or his mother, It is Corban, that is, a gift to God, whatever thou mightest be profited with from me, <sup>12</sup> ye no longer suffer him to do any thing for his father or his mother; <sup>13</sup> making void the word of God by your tradition, which ye handed down. And many such things ye do.

<sup>14</sup> And again calling to him the multitude, he said to them, Harken to me all of you, and understand: <sup>15</sup> There is nothing from without the man, that going into him can defile him; but the things that proceed out of the man are those that defile the man.<sup>a</sup>

<sup>17</sup> And when he entered into the house from the multitude, his disciples asked him the parable. <sup>18</sup> And he says to them, Are ye too so without understanding? Do ye not perceive, that whatever from without goes into the man can not defile him? <sup>19</sup> Because it goes not into his heart, but into his belly, and goes out into the drain. [This he said] making all foods clean. <sup>20</sup> And he said, That which proceeds out of the man, that defiles the man. <sup>21</sup> For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, <sup>22</sup> adulteries, covetousnesses, wickednesses, deceit, wantonness, an evil eye, blasphemy, pride, folly: <sup>23</sup> all these evil things proceed from within, and defile the man.

<sup>24</sup> And rising up thence he went away into the borders of Tyre and Sidon; and entering into a house, he wished no one to know it. And he could not be hid. <sup>25</sup> But straightway a woman, whose little

<sup>a</sup> *Many ancient documents add ver. 16, If any one has ears to hear, let him hear.*



daughter had an unclean spirit, hearing of him, came and fell at his feet. <sup>26</sup> Now the woman was a Greek, a Syrophenician by race; and she besought him that he would cast out the demon out of her daughter. <sup>27</sup> And he said to her, Let the children first be satisfied; for it is not good to take the children's bread and cast it to the dogs. <sup>28</sup> But she answered and said to him, Yea, Lord; and yet the dogs under the table eat of the children's crumbs. <sup>29</sup> And he said to her, Because of this word go thy way; the demon has gone out of thy daughter. <sup>30</sup> And going away to her house, she found the child laid on the bed, and the demon gone out.

<sup>31</sup> And again going out of the borders of Tyre, he came through Sidon to the sea of Galilee, through the midst of the borders of Decapolis. <sup>32</sup> And they bring to him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand on him. <sup>33</sup> And taking him aside from the multitude privately he put his fingers into his ears, and spitting, touched his tongue, <sup>34</sup> and looking up to heaven, he sighed, and says to him, Ephphatha, that is, Be opened. <sup>35</sup> And his ears were opened, and the bond of his tongue was loosed, and he spoke right. <sup>36</sup> And he charged them that they should tell no one. But the more he charged them, the more abundantly they published it. <sup>37</sup> And they were beyond measure astonished, saying, He has done all things well; he makes even the deaf to hear and dumb persons to speak.

**VIII.** <sup>1</sup> In those days, when there was again a great multitude, and they had nothing to eat, he called to him his disciples, and says to them, <sup>2</sup> I have compassion on the multitude, because they have been with me now three days, and have nothing to eat;

<sup>3</sup> and if I dismiss them fasting to their home, they will faint in the way; and some of them have come from afar. <sup>4</sup> And his disciples answered him, Whence will one be able to satisfy these men with bread, here in a desert place? <sup>5</sup> And he asked them, How many loaves have ye? And they said, Seven. <sup>6</sup> And he commands the multitude to lie down on the ground. And he took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before them; and they set them before the multitude. <sup>7</sup> And they had a few small fishes; and having blessed them, he commanded to set these also before them. <sup>8</sup> And they ate, and were satisfied; and they took up, of pieces that remained over, seven baskets. <sup>9</sup> And they were about four thousand. And he dismissed them.

<sup>10</sup> And straightway entering into the boat with his disciples, he came into the region of Dalmanutha. <sup>11</sup> And the Pharisees came out, and began to question with him, seeking of him a sign from heaven, tempting him. <sup>12</sup> And sighing deeply in his spirit, he says, Why does this generation seek a sign? Verily I say to you, there shall no sign be given to this generation. <sup>13</sup> And leaving them, he embarked again, and went away to the other side.

<sup>14</sup> And they forgot to take bread; and they had none in the boat with them, except one loaf. <sup>15</sup> And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. <sup>16</sup> And they reasoned among themselves, <sup>a</sup> We have no bread! <sup>17</sup> And perceiving it, he says to them, Why reason ye, because ye have no bread? Do ye not yet consider, nor understand? Have ye your

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<sup>a</sup> Or, It is because we have no bread. *Some ancient documents read* because they had no bread.

heart hardened? <sup>18</sup> Having eyes, do ye not see? And having ears, do ye not hear? And do ye not remember? <sup>19</sup> When I broke the five loaves among the five thousand, how many baskets full of pieces did ye take up? They say to him, Twelve. <sup>20</sup> And when the seven among the four thousand, how many basketfuls of pieces did ye take up? And they said, Seven. <sup>21</sup> And he said to them, \*How is it that ye do not understand?

<sup>22</sup> And they come to Bethsaida. And they bring to him a blind man, and beseech him to touch him. <sup>23</sup> And taking the blind man by the hand, he brought him out of the village; and spitting in his eyes, and putting his hands on him, he asked him, Seest thou anything? <sup>24</sup> And looking up he said, I see men; because I see them as trees walking. <sup>25</sup> Then again he put his hands on his eyes; and he looked fixedly, and was restored, and saw all things clearly. <sup>26</sup> And he sent him away to his home, saying, Do not even go into the village.

<sup>27</sup> And Jesus went out, and his disciples, into the villages of Cesarea Philippi. And in the way he asked his disciples, saying to them, Who do men say that I am? <sup>28</sup> And they told him saying, John the Baptist; and others, Elijah; but others, One of the prophets. <sup>29</sup> And he asked them, But who do ye say that I am? Peter answering says to him, Thou art the Christ. <sup>30</sup> And he charged them that they should tell no one concerning him.

<sup>31</sup> And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. <sup>32</sup> And he spoke the saying openly. And Peter, taking him

\* *Some documents read* Do ye not yet understand?

aside, began to rebuke him. <sup>33</sup> But he turning about, and seeing his disciples, rebuked Peter, and says, Get thee behind me, Satan; for thou thinkest not the things of God, but those of men.

<sup>34</sup> And calling to him the multitude, with his disciples, he said to them, If any one wishes to come after me, let him <sup>a</sup>deny himself, and take up his cross, and follow me. <sup>35</sup> For whoever wishes to save his life shall lose it; but whoever shall lose his life for my sake and the gospel's, shall save it. <sup>36</sup> For what does it profit a man, to gain the whole world, and forfeit his <sup>b</sup>soul? <sup>37</sup> Or what is a man to give as an exchange for his <sup>b</sup>soul? <sup>38</sup> For whoever is ashamed of me and of my words, in this adulterous and sinful generation, the Son of man also will be ashamed of him, when he comes in the glory of his

**IX.** Father with the holy angels. <sup>1</sup> And he said to them, Verily I say to you, There are some of those standing here, who will in no wise taste of death until they see the kingdom of God already come with power.

<sup>2</sup> And after six days Jesus takes with him Peter, and James, and John, and brings them up into a high mountain apart by themselves. And he was transfigured before them. <sup>3</sup> And his garments became shining, exceeding white, such as no fuller on earth can so whiten. <sup>4</sup> And there appeared to them Elijah with Moses; and they were talking with Jesus. <sup>5</sup> And Peter answering says to Jesus, Rabbi, it is good for us to be here; and let us make three booths, one for thee, and one for Moses, and one for Elijah. <sup>6</sup> For he knew not what to answer; for they became afraid. <sup>7</sup> And there came a cloud overshadowing them; and

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<sup>a</sup> Or, renounce.

<sup>b</sup> The same Greek word that in ver. 35 is translated life.

a voice came out of the cloud, This is my beloved Son; hear ye him. <sup>8</sup> And suddenly, looking around, they no longer saw any one, except Jesus alone with themselves.

<sup>9</sup> And as they were coming down from the mountain, he charged them that they should relate what they had seen to no one, except when the Son of man should have risen from the dead. <sup>10</sup> And they kept the saying, questioning among themselves, what is the rising from the dead. <sup>11</sup> And they asked him, saying, <sup>a</sup> Why say the scribes that Elijah must first come? <sup>12</sup> And he said to them, Elijah indeed comes first, and restores all things. And how is it written of the Son of man that he should suffer many things, and be set at naught? <sup>13</sup> But I say to you, that Elijah has both come, and they did to him whatever they wished, as it is written of him.

<sup>14</sup> And coming to the disciples they saw a great multitude about them, and scribes questioning with them. <sup>15</sup> And straightway all the multitude seeing him were greatly amazed, and running to him saluted him. <sup>16</sup> And he asked them, What question ye with them? <sup>17</sup> And one of the multitude answered him, Teacher, I brought to thee my son, having a dumb spirit. <sup>18</sup> And wherever it lays hold of him, it tears him, and he foams, and gnashes his teeth, and he pines away. And I spoke to thy disciples, that they should cast it out; and they were not able. <sup>19</sup> And he answering them says, O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to me. <sup>20</sup> And they brought him to him. And seeing him, straightway the spirit convulsed him; and he fell on the ground, and wallowed foaming. <sup>21</sup> And he asked his father, How long

<sup>a</sup> Or, How is it that the scribes say, etc.; or, The scribes say, etc.

time is it, that this has befallen him? And he said, From a child. <sup>22</sup> And oftentimes it cast him both into the fire, and into the water, to destroy him. But if thou canst do anything, have compassion on us, and help us. <sup>23</sup> Jesus said to him, If thou canst! All things are possible to him that believes. <sup>24</sup> Straightway the father of the child cried out, and said, I believe; help thou my unbelief. <sup>25</sup> And Jesus, seeing that a multitude came running together, rebuked the unclean spirit, saying to it, Thou dumb and deaf spirit, I command thee, come out of him, and enter into him no more. <sup>26</sup> And after crying out, and convulsing him much, it came out. And he became as one dead; so that the greater part said, He is dead. <sup>27</sup> But Jesus taking him by the hand, raised him, and he stood up.

<sup>28</sup> And when he had come into the house, his disciples asked him privately, <sup>a</sup> Why could not we cast it out? <sup>29</sup> And he said to them, This kind can come out by nothing, except by prayer.<sup>b</sup>

<sup>30</sup> And going forth from thence, they were passing along through Galilee; and he did not wish that any one should know it. <sup>31</sup> For he was teaching his disciples, and said to them, The Son of man is delivered up into the hands of men, and they will kill him; and when he is killed, after three days he will rise again. <sup>32</sup> But they understood not the saying, and were afraid to ask him.

<sup>33</sup> And they came to Capernaum. And when he was in the house he asked them, What were ye reasoning in the way? <sup>34</sup> But they were silent; for they discussed with one another in the way, who was the greatest. <sup>35</sup> And sitting down, he called the twelve,

<sup>a</sup> Or, How is it that we could not, etc.; or, We could not, etc.

<sup>b</sup> Many ancient documents add and fasting.

and says to them, If any one wishes to be first, he shall be last of all, and servant of all. <sup>36</sup> And taking a child, he set it in the midst of them ; and folding it in his arms, he said to them, <sup>37</sup> Whoever receives one of such children in my name, receives me ; and whoever receives me, receives not me, but him who sent me.

<sup>38</sup> John said to him, Teacher, we saw one casting out demons in thy name ; and we forbade him, because he followed not us. <sup>39</sup> But Jesus said, Forbid him not ; for there is no one who shall do a miracle in my name, and be able quickly to speak evil of me. <sup>40</sup> For he that is not against us is for us. <sup>41</sup> For whoever gives you a cup of water to drink in the name that ye are Christ's, verily I say to you, he shall in no wise lose his reward. <sup>42</sup> And whoever causes one of these little ones that believe <sup>a</sup>on me to <sup>b</sup>stumble, it is better for him if a great millstone is hanged about his neck, and he is cast into the sea. <sup>43</sup> And if thy hand causes thee to <sup>b</sup>stumble, cut it off : it is good for thee to enter into life maimed, rather than having the two hands to go into hell, into the fire that is unquenchable.<sup>c</sup> <sup>45</sup> And if thy foot causes thee to <sup>b</sup>stumble, cut it off : it is good for thee to enter into life lame, rather than having the two feet to be cast into hell. <sup>47</sup> And if thine eye causes thee to <sup>b</sup>stumble, pluck it out : it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell-fire ; <sup>48</sup> where their worm dies not, and the fire is not quenched. <sup>49</sup> For every one shall be salted with fire.<sup>d</sup> <sup>50</sup> Salt is good ; but if the salt becomes saltless,

<sup>a</sup> Many ancient documents omit on me.

<sup>b</sup> Or, sin.

<sup>c</sup> Many documents, some ancient, insert ver. 44 and ver 46, identical with ver. 48.

<sup>d</sup> Many documents, some ancient, add and every sacrifice shall be salted with salt. See Lev. 2 : 13.

with what will ye season it? Have salt in yourselves, and be at peace with one another.

X. <sup>1</sup>And rising up thence he comes into the borders of Judæa, and beyond the Jordan. And multitudes come together to him again; and as his custom was, he again taught them.

<sup>2</sup>And there came to him Pharisees and asked him, Is it lawful for a man to put away his wife? tempting him. <sup>3</sup>And he answering said to them, What did Moses command you? <sup>4</sup>And they said, Moses permitted to write a bill of divorce, and to put her away. <sup>5</sup>But Jesus said to them, For your hardness of heart he wrote you this command. <sup>6</sup>But from the beginning of the creation, male and female made he them. <sup>7</sup>For this cause shall a man leave his father and mother,<sup>a</sup> and the two shall be one flesh; <sup>8</sup>so then they are no longer two, but one flesh. <sup>9</sup>What therefore God joined together, let not man put asunder. <sup>10</sup>And in the house the disciples asked him again concerning this. <sup>11</sup>And he says to them, Whoever puts away his wife, and marries another, commits adultery against her: <sup>12</sup>and if she herself puts away her husband, and marries another, she commits adultery.

<sup>13</sup>And they brought little children to him, that he might touch them; and the disciples rebuked them. <sup>14</sup>But Jesus seeing it, was much displeased, and said to them, Suffer the little children to come to me; forbid them not; for <sup>b</sup>to such belongs the kingdom of God. <sup>15</sup>Verily I say to you, whoever does not receive the kingdom of God as a little child, will in no wise enter therein. <sup>16</sup>And he folded them in

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<sup>a</sup> *Many ancient documents add* and shall cleave to his wife. See Gen. 1 : 27; Matt. 19 : 5.

<sup>b</sup> *Or, of such is.*



his arms and blessed them, putting his hands on them.

<sup>17</sup> And as he was going forth into the way, there ran one to him, and kneeling to him asked him, Good Teacher, what shall I do that I may inherit eternal life? <sup>18</sup> And Jesus said to him, Why callest thou me good? None is good but one, God. <sup>19</sup> Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. <sup>20</sup> And he said to him, Teacher, all these things I observed from my youth. <sup>21</sup> And Jesus looking on him loved him, and said to him, One thing thou lackest; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. <sup>22</sup> And his face was darkened at the saying, and he went away grieved; for he was one that had great possessions.

<sup>23</sup> And looking around, Jesus says to his disciples, With what difficulty shall they that have riches enter into the kingdom of God! <sup>24</sup> And the disciples were astonished at his words. But Jesus again answering says to them, Children, how difficult it is\* to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they were exceedingly amazed, saying to him, And who can be saved? <sup>27</sup> Jesus, looking on them, says, With men it is impossible, but not with God; for all things are possible with God. <sup>28</sup> Peter began to say to him, Behold, we left all, and followed thee. <sup>29</sup> Jesus said, Verily I say to you, there is no one who left house, or brothers, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, <sup>30</sup> but he shall

\* Many ancient documents insert for those who trust in riches.

receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come eternal life. <sup>31</sup> But many first will be last, and the last first.

<sup>32</sup> And they were in the way, going up to Jerusalem; and Jesus was going before them; and they were amazed, and those who followed were afraid. And again he took with him the twelve, and began to tell them the things that were about to happen to him: <sup>33</sup> Behold, we are going up to Jerusalem; and the Son of man will be delivered up to the chief priests and the scribes; and they will condemn him to death and will deliver him up to the Gentiles; <sup>34</sup> and they will mock him, and will spit on him, and will scourge him, and will kill him; and after three days he will rise again.

<sup>35</sup> And there come to him James and John, the sons of Zebedee, saying to him, Teacher, we wish that thou shouldst do for us whatever we ask. <sup>36</sup> And he said to them, What do ye wish I should do for you? <sup>37</sup> And they said to him, Grant to us that we may sit, one on thy right hand, and one on the left, in thy glory. <sup>38</sup> But Jesus said to them, Ye know not what ye are asking. Are ye able to drink the cup that I drink, or to undergo the immersion that I undergo? <sup>39</sup> And they said to him, We are able. And Jesus said to them, The cup that I drink ye will drink; and the immersion that I undergo ye will undergo; <sup>40</sup> but to sit on my right hand, or on the left, is not mine to give, but is for them for whom it has been prepared. <sup>41</sup> And the ten, hearing it, began to be much displeased with James and John. <sup>42</sup> And Jesus, calling them to him, says to them, Ye know

that they who are recognized as rulers over the Gentiles lord it over them; and their great ones exercise authority over them. <sup>43</sup> But it is not so among you. But whoever wishes to become great among you, shall be your minister; <sup>44</sup> and whoever wishes to become first among you, shall be servant of all. <sup>45</sup> For the Son of man also came not to be ministered to, but to minister, and to give his life a ransom for many.

<sup>46</sup> And they come to Jericho. And as he was going forth from Jericho with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way-side. <sup>47</sup> And hearing that it was Jesus the Nazarene, he began to cry out, and say, Son of David, Jesus, have mercy on me. <sup>48</sup> And many rebuked him, that he should be silent. But he kept crying all the more, Son of David, have mercy on me. <sup>49</sup> And Jesus stood still, and said, Call him. And they call the blind man, saying to him, Be of good cheer; rise, he calls thee. <sup>50</sup> And casting away his garment, he sprang up, and came to Jesus. <sup>51</sup> And Jesus answering him said, What dost thou wish I should do for thee? And the blind man said to him, Rabboni, that I may receive sight. <sup>52</sup> And Jesus said to him, Go thy way; thy faith has saved thee. And straightway he received sight, and followed him in the way.

**XI.** <sup>1</sup> And when they come near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, he sends two of his disciples, <sup>2</sup> and says to them, Go into the village that is over against you; and straightway as ye enter into it, ye will find a colt tied, on which no man ever yet sat; loose him and bring him. <sup>3</sup> And if any one says to you, Why do ye this? say, The Lord has need of him; and straight-

way he <sup>a</sup>will send him <sup>b</sup>back hither. <sup>4</sup>And they went away, and found a colt tied at the door without, on the road; and they loose him. <sup>5</sup>And some of those who were standing there, said to them, What do ye, loosing the colt? <sup>6</sup>And they said to them as Jesus said; and they let them go. <sup>7</sup>And they bring the colt to Jesus, and cast on him their garments; and he sat on him. <sup>8</sup>And many spread their garments in the way, and others branches, cutting them from the fields. <sup>9</sup>And they that went before, and they that followed, cried, Hosanna! Blessed is he that comes in the name of the Lord. <sup>10</sup>Blessed is the coming kingdom of our father David; Hosanna in the highest! <sup>11</sup>And he entered into Jerusalem, into the temple; and having looked around on all things, the hour being now late, he went out to Bethany with the twelve.

<sup>12</sup>And on the morrow, when they had come out from Bethany, he was hungry. <sup>13</sup>And seeing a fig-tree afar off having leaves, he came, if perhaps he might find anything thereon. And coming to it, he found nothing but leaves; for it was not the season of figs. <sup>14</sup>And answering he said to it, May no one eat fruit from thee any more forever. And his disciples heard it.

<sup>15</sup>And they **enter** into Jerusalem. And entering into the temple, he began to cast out those who sold and those who bought in the temple, and overturned the tables of the money changers, and the seats of those who sold doves; <sup>16</sup>and suffered not that any one should carry a vessel through the temple. <sup>17</sup>And he taught, and said to them, Is it not written, My house shall be called a house of prayer for all nations? but ye make it a robber's den.

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<sup>a</sup> Gr.. sends

<sup>b</sup> Or, again.

<sup>18</sup> And the chief priests and the scribes heard it, and sought how they might destroy him; for they feared him, for all the multitude were astonished at his teaching. <sup>19</sup> And whenever it became late, they went forth out of the city.

<sup>20</sup> And as they passed by in the morning, they saw the fig-tree dried up from the roots. <sup>21</sup> And Peter calling to remembrance says to him, Rabbi, behold, the fig-tree which thou didst curse is withered away. <sup>22</sup> And Jesus answering says to them, Have faith in God. <sup>23</sup> Verily I say to you, Whoever says to this mountain, Be thou taken up and cast into the sea; and does not doubt in his heart, but believes that what he says comes to pass; he shall have it. <sup>24</sup> Therefore I say to you, All things whatever ye pray and ask for, believe that ye received, and ye shall have them. <sup>25</sup> And whenever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses. \*

<sup>27</sup> And they come again into Jerusalem. And as he was walking about in the temple, there come to him the chief priests, and the scribes, and the elders; <sup>28</sup> and they said to him, By what authority art thou doing these things? or who gave thee this authority, to do these things? <sup>29</sup> And Jesus said to them, I will ask you one thing, and answer me, and I will tell you by what authority I am doing these things. <sup>30</sup> The immersion of John, was it from heaven, or from men? Answer me. <sup>31</sup> And they reasoned with themselves, saying, <sup>32</sup> If we say, From heaven; he will say, Why then did ye not believe him? But shall we say, From men? They feared the people;

\* *Mary ancient documents add ver. 26,* But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.

for all held John to be a prophet indeed. <sup>33</sup> And answering they say to Jesus, We do not know. And Jesus says to them, Neither do I tell you, by what authority I am doing these things.

**XII.** <sup>1</sup> And he began to speak to them in parables. A man planted a vineyard, and set a hedge about it, and dug a wine-vat, and built a tower, and let it out to husbandmen, and went abroad. <sup>2</sup> And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. <sup>3</sup> And they took him and beat him, and sent him away empty. <sup>4</sup> And again he sent to them another servant; and him they wounded in the head, and treated shamefully. <sup>5</sup> And he sent another; and him they killed: and many others; beating some, and killing some. <sup>6</sup> He had yet one, a beloved son; he sent him to them last, saying, They will reverence my son. <sup>7</sup> But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance will be ours. <sup>8</sup> And they took, and killed him, and cast him out of the vineyard. <sup>9</sup> What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. <sup>10</sup> Have ye not even read **this Scripture,**

The stone which the builders rejected,  
It became the head of the corner;

<sup>11</sup> This was from the Lord,

And is wonderful in our eyes?

<sup>12</sup> And they sought to lay hold of him; and they feared the people; for they knew that he spoke the parable against them; and they left him, and went away.

<sup>13</sup> And they send to him some of the Pharisees and of the Herodians, to entrap him in speech. <sup>14</sup> And

they come and say to him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but in truth teachest the way of God. Is it lawful to give tribute to Cæsar, or not? <sup>15</sup> Shall we give, or shall we not give? But he, knowing their hypocrisy, said to them, Why tempt ye me? Bring me a denâry, that I may see it. <sup>16</sup> And they brought it. And he says to them, Whose is this image and inscription? And they said to him, Cæsar's. <sup>17</sup> And Jesus said to them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they wondered exceedingly at him.

<sup>18</sup> And there come to him Sadducees, who say there is no resurrection. And they asked him, saying, <sup>19</sup> Teacher, Moses wrote to us, If a man's brother die, and leave a wife behind, and leave no child, let his brother take the wife, and raise up seed to his brother. <sup>20</sup> There were seven brothers; and the first took a wife, and dying left no seed. <sup>21</sup> And the second took her, and died, leaving no seed; and the third likewise. <sup>22</sup> And the seven left no seed. Last of all the woman also died. <sup>23</sup> In the resurrection whose wife shall she be of them? For the seven had her for a wife. <sup>24</sup> Jesus said to them, Is it not on this account that ye err, because ye know not the Scriptures, nor the power of God? <sup>25</sup> For whenever they rise from the dead, they neither marry, nor are given in marriage; but are as angels who are in heaven. <sup>26</sup> But concerning the dead, that they are raised, have ye not read in the book of Moses, at The Bush, how God spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? <sup>27</sup> He is not the God of dead men, but of living men. Ye greatly err.

<sup>28</sup> And one of the scribes came to him, and heard them discussing together, and knowing that he answered them well, asked him, What commandment is first of all? <sup>29</sup> Jesus answered him, The first is, Hear, O Israel; \* the Lord is our God, the Lord is one; <sup>30</sup> and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. <sup>31</sup> A second is this, Thou shalt love thy neighbor as thyself. There is no other commandment greater than these. <sup>32</sup> And the scribe said to him, Well, Teacher; thou saidst truly that he is one, and there is no other beside him; and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as himself, is much more than all the whole-burnt offerings and the sacrifices. <sup>34</sup> And Jesus seeing that he answered intelligently said to him, Thou art not far from the kingdom of God. And no one dared any longer to question him.

<sup>35</sup> And Jesus answering said, while teaching in the temple, How say the scribes that the Christ is David's son? <sup>36</sup> David himself said, in the Holy Spirit,

The Lord said to my Lord,

Sit on my right hand,

Until I put thy enemies underneath thy feet.

<sup>37</sup> David himself calls him Lord; and whence is he his son? And the great multitude heard him gladly.

<sup>38</sup> And in his teaching he said, Beware of the scribes, who wish to walk about in long robes, and wish for salutations in the market places, <sup>39</sup> and the first seats in the synagogues, and the first places at the feasts; <sup>40</sup> they who devour widows' houses, <sup>b</sup> and

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\* Or, the Lord our God, the Lord is one.

<sup>b</sup> Or, even while for a pretence they make long prayers.



for a pretence make long prayers, these shall receive greater condemnation.

<sup>1</sup> And sitting over against the treasury, he was beholding how the people cast money into the treasury ; and many that were rich were casting in much.

<sup>2</sup> And there came one poor widow, and cast in two mites, that is, a farthing. <sup>3</sup> And calling to him his disciples, he said to them, Verily I say to you, This poor widow cast in more than all who are casting into the treasury. <sup>4</sup> For they all cast in out of their superfluity ; but she out of her want, cast in all that she had, her whole living.

**XIII.** <sup>1</sup> And as he went forth out of the temple, one of his disciples says to him, Teacher, behold, what manner of stones, and what manner of buildings ! <sup>2</sup> And Jesus said to him, Seest thou these great buildings ? There will not be left here one stone upon another, that will not be thrown down.

<sup>3</sup> And as he was sitting on the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately : <sup>4</sup> Tell us, when will these things be ? And what is the sign when all these things are about to be completed ? <sup>5</sup> And Jesus began to say to them, Take heed lest any one lead you astray. <sup>6</sup> Many will come in my name, saying, I am he ; and will lead many astray. <sup>7</sup> And whenever ye hear of wars and rumors of wars, be not troubled ; they must come to pass ; but not yet is the end. <sup>8</sup> For nation will rise against nation, and kingdom against kingdom ; there will be earthquakes in various places ; there will be famines ; these things are the beginning of birth-pangs.

<sup>9</sup> But do ye take heed to yourselves ; they will deliver you up to councils ; and in synagogues ye will be beaten ; and before governors and kings ye

will stand for my sake, for a testimony to them. <sup>10</sup> And the gospel must first be preached to all the nations. <sup>11</sup> And when they lead you away delivering you up, be not anxious beforehand what ye are to speak; but whatever is given you in that hour, this speak; for it is not ye that speak, but the Holy Spirit. <sup>12</sup> And brother will deliver up brother to death, and father child; and children will rise up against parents, and will put them to death. <sup>13</sup> And ye will be hated by all for my name's sake; but he that endures to the end, he will be saved.

<sup>14</sup> But when ye see the abomination of desolation standing where it ought not, (let him that reads consider), then let those who are in Judæa flee to the mountains. <sup>15</sup> And he that is on the house, let him not go down, nor enter in, to take anything out of his house. <sup>16</sup> And he that is in the field, let him not turn back to take his garment. <sup>17</sup> But alas for those who are with child, and for those who give suck in those days! <sup>18</sup> And pray that it be not in the winter. <sup>19</sup> For those days will be a time of distress, such as there has not been from the beginning of the creation which God created until now, and will not be. <sup>20</sup> And unless the Lord had shortened those days, no flesh would have been saved; but for the sake of the elect, whom he chose, he shortened the days. <sup>21</sup> And then if any one say to you, Lo, here is the Christ, or Lo, there, believe not. <sup>22</sup> For false Christs and false prophets will arise, and will show signs and wonders, in order to lead, if possible, the elect astray. <sup>23</sup> But do ye take heed; I have foretold you all.

<sup>24</sup> But in those days, after that distress, the sun will be darkened, and the moon will not give her light; <sup>25</sup> and the stars will fall from heaven, and the powers that are in heaven will be shaken. <sup>26</sup> And then will

they see the Son of man coming in clouds, with great power and glory. <sup>27</sup> And then will he send forth the angels, and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

<sup>28</sup> Now from the fig-tree learn its parable. When its branch is already become tender, and puts forth leaves, ye know that summer is near. <sup>29</sup> So also do ye, when ye see these things coming to pass, know that <sup>a</sup> he is near, at the doors. <sup>30</sup> Verily I say to you, This generation will not pass away until all these things take place. <sup>31</sup> Heaven and earth will pass away; but my words will not pass away.

<sup>32</sup> But concerning that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father. <sup>33</sup> Take heed, watch; for ye know not when the time is. <sup>34</sup> As a man who is abroad, having left his house, and given authority to his servants, to each one his work, also commanded the porter to watch; <sup>35</sup> watch therefore, for ye know not when the master of the house is coming, at evening, or at midnight, or at the cock-crowing, or in the morning; <sup>36</sup> lest coming suddenly he find you sleeping. <sup>37</sup> And what I say to you, I say to all, Watch.

**XIV.** <sup>1</sup> Now two days after, was the passover, and the unleavened bread; and the chief priests and the scribes sought how they might take him by craft, and kill him. <sup>2</sup> For they said, Not during the feast, lest there shall be an uproar of the people.

<sup>3</sup> And while he was in Bethany, in the house of Simon the leper, as he was reclining at table, there came a woman having a flask of ointment of <sup>b</sup> pure spikenard, very costly; and she crushed the flask, and poured it over his head. <sup>4</sup> But there were some

<sup>a</sup> Or, it.

<sup>b</sup> Or, pistle nard.

that were much displeased among themselves, saying, To what purpose has this waste of the ointment been made? <sup>5</sup>For this ointment could have been sold for above three hundred denáries, and given to the poor. And they angrily rebuked her. <sup>6</sup>But Jesus said, Let her alone; why do ye trouble her? She wrought a good work on me. <sup>7</sup>For the poor ye have always with you, and whenever ye wish ye can do good to them; but me ye have not always. <sup>8</sup>She did what she could; she anointed my body beforehand for the burial. <sup>9</sup>Verily I say to you, wherever the gospel shall be preached in all the world, that also which this woman did shall be spoken of for a memorial of her.

<sup>10</sup>And Judas Iscariot, he that was one of the twelve, went away to the chief priests, that he might deliver him up to them. <sup>11</sup>And, when they heard it, they rejoiced, and promised to give him money. And he was seeking a good opportunity to deliver him up.

<sup>12</sup>And on the first day of the unleavened bread, when they sacrificed the passover, his disciples say to him, Where dost thou wish us to go and prepare, that thou mayest eat the passover? <sup>13</sup>And he sends two of his disciples, and says to them, Go into the city, and there will meet you a man carrying a pitcher of water; follow him. <sup>14</sup>And wherever he goes in, say to the master of the house, The Teacher says, Where is my guest-chamber, where I am to eat the passover with my disciples? <sup>15</sup>And he will himself show you a large upper room furnished, ready; and there prepare for us. <sup>16</sup>And the disciples went forth, and came into the city, and found as he said to them; and they prepared the passover.

<sup>17</sup>And when it was evening he comes with the twelve. <sup>18</sup>And as they were reclining at table and

eating Jesus said, Verily I say to you, One of you will betray me, a man that is eating with me! <sup>19</sup>They began to be sorrowful, and to say to him one by one, Is it I? <sup>20</sup>And he said to them, It is one of the twelve, he that dips with me in the dish. <sup>21</sup>Because the Son of man goes, as it is written concerning him; but woe to that man through whom the Son of man is betrayed! It were good for him if that man had not been born. <sup>22</sup>And as they were eating, he took a loaf, and blessed and broke, and gave it to them, and said, Take it; this is my body. <sup>23</sup>And taking a cup, he gave thanks, and gave it to them; and they all drank of it. <sup>24</sup>And he said to them, This is my blood of the <sup>a</sup>covenant, which is shed for many. <sup>25</sup>Verily I say to you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

<sup>26</sup>And having sung praises, they went out into the mount of Olives. <sup>27</sup>And Jesus says to them, All ye will be made to stumble; because it is written, I will smite the shepherd, and the sheep will be scattered. <sup>28</sup>But after I am raised up, I will go before you into Galilee. <sup>29</sup>But Peter said to him, Though all shall be made to stumble, yet will not I. <sup>30</sup>And Jesus says to him, Verily I say to thee, that thou to-day, in this night, before the cock crows twice, wilt thrice deny me. <sup>31</sup>But he kept saying most vehemently, If I must die with thee, I will by no means deny thee. And in like manner also said they all.

<sup>32</sup>And they come to a place which was named Gethsemane. And he says to his disciples, Sit ye here, until I pray. <sup>33</sup>And he takes with him Peter and James and John, and began to be sore amazed,

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*Many documents read the new covenant.*

and to be greatly distressed. <sup>34</sup> And he says to them, My soul is exceedingly sorrowful, unto death; abide here, and watch. <sup>35</sup> And going forward a little, he fell on the ground, and prayed that, if it were possible, the hour might pass away from him. <sup>36</sup> And he said, Abba, Father, all things are possible to thee; take away this cup from me; yet not what I will, but what thou wilt. <sup>37</sup> And he comes, and finds them sleeping. And he says to Peter, Simon, sleepest thou? Wast thou not able to watch one hour? <sup>38</sup> Watch,<sup>a</sup> and pray that ye may not enter into temptation. The spirit indeed is willing, but the flesh is weak. <sup>39</sup> And again he went away and prayed, saying the same thing. <sup>40</sup> And returning, he found them again sleeping, for their eyes were very heavy; and they knew not what to answer him. <sup>41</sup> And he comes the third time, and says to them, Sleep on the remaining time, and take your rest. It is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. <sup>42</sup> Arise, let us be going; behold, he that betrays me is at hand.

<sup>43</sup> And straightway, while he was yet speaking, comes Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. <sup>44</sup> Now he that betrayed him gave them a signal, saying, Whomsoever I kiss, that is he; take him, and lead him away securely. <sup>45</sup> And coming, he goes straightway to him, and says, Rabbi, and <sup>b</sup>kissed him. <sup>46</sup> And they laid their hands on him, and took him. <sup>47</sup> And one of those standing by drew his sword, and smote the servant of the high priest, and took off his ear. <sup>48</sup> And Jesus answering said to them, Did ye come

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<sup>a</sup> Or, Watch and pray, that ye may not.

<sup>b</sup> Gr., kissed him much.

out, as against a robber, with swords and staves to seize me? <sup>49</sup> I was daily with you in the temple teaching, and ye did not take me; but <sup>a</sup>that the Scriptures might be fulfilled! <sup>50</sup> And they all left him, and fled.

<sup>51</sup> And a certain young man was following with him, having a linen cloth cast about his naked body; and they take him. <sup>52</sup> But he left the linen cloth, and fled naked.

<sup>53</sup> And they led Jesus away to the high priest; and there come together with him all the chief priests and the elders and the scribes. <sup>54</sup> And Peter followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself at the fire.

<sup>55</sup> And the chief priests and all the Sanhedrin were seeking for testimony against Jesus, in order to put him to death; and they found none. <sup>56</sup> For many testified falsely against him, and their testimonies agreed not together. <sup>57</sup> And certain ones rose up, and testified falsely against him, saying, <sup>58</sup> We heard him say, I will destroy this temple that is made with hands, and after three days I will build another made without hands. <sup>59</sup> And not even so did their testimony agree. <sup>60</sup> And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What do these testify against thee? <sup>61</sup> But he was silent, and answered nothing. Again the high priest asked him, and says to him, Art thou the Christ, the Son of the Blessed? <sup>62</sup> And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven. <sup>63</sup> And the high priest, rending his clothes, says, What further need have we of witnesses? <sup>64</sup> Ye

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<sup>a</sup> Or, let the Scriptures be fulfilled.

heard the blasphemy: what think ye? And they all condemned him to be deserving of death. <sup>65</sup> And some began to spit on him, and to cover his face and buffet him, and to say to him, Prophecy. And the officers received him with <sup>a</sup> blows of their hands.

<sup>66</sup> And as Peter was below in the court, there comes one of the maid-servants of the high priest; <sup>67</sup> and seeing Peter warming himself, she looked at him, and says, Thou also wast with the Nazarene, Jesus. <sup>68</sup> But he denied, saying, I neither know, nor understand: thou, what art thou saying? And he went out into the fore-court.<sup>b</sup> <sup>69</sup> And the maid-servant, seeing him, began again to say to those who stood by, This is one of them. <sup>70</sup> But he again denied it. And a little after, they that stood by said again to Peter, Truly thou art one of them; for thou art a Galilæan. <sup>71</sup> But he began to curse, and to swear, I do not know this man of whom ye are speaking. <sup>72</sup> And straightway the second time the cock crowed. And Peter remembered the word, how Jesus said to him, Before the cock crows twice, thou wilt thrice deny me. And when he thought thereon, he wept.

**XV.** <sup>1</sup> And straightway in the morning the chief priests with the elders and the scribes, and the whole Sanhedrin having held a consultation, bound Jesus and carried him away, and delivered him up to Pilate. <sup>2</sup> And Pilate asked him, Art thou the King of the Jews? And he answering says to him, Thou sayest it. <sup>3</sup> And the chief priests accused him of many things. <sup>4</sup> And Pilate again asked him, saying, Answerest thou nothing? Behold how many things they accuse thee of. <sup>5</sup> But Jesus no longer made any answer; so that Pilate wondered.

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<sup>a</sup> Or, with strokes of rods.

<sup>b</sup> Many ancient documents add, and the cock crowed.



<sup>6</sup> Now at the feast he was wont to release to them one prisoner, whom they asked. <sup>7</sup> And there was the one called Barabbas, bound with the insurgents, who in the insurrection had committed murder. <sup>8</sup> And coming up, the multitude began to ask him to do as he was wont to do for them. <sup>9</sup> And Pilate answered them, saying, Do you wish me to release to you the King of the Jews? <sup>10</sup> For he was coming to know that for envy the chief priests had delivered him up. <sup>11</sup> But the chief priests stirred up the multitude, that he should rather release to them Barabbas. <sup>12</sup> And Pilate again answering said to them, What then shall I do to him whom ye call the King of the Jews? <sup>13</sup> And they cried again, Crucify him. <sup>14</sup> And Pilate said to them, Why, what evil has he done? But they cried exceedingly, Crucify him. <sup>15</sup> And Pilate, wishing to satisfy the multitude, released to them Barabbas, and delivered up Jesus, after scourging him, to be crucified.

<sup>16</sup> And the soldiers led him away within the court, which is the Prætorium; and they call together the whole cohort. <sup>17</sup> And they clothe him with purple, and having platted a crown of thorns, they put it on him. <sup>18</sup> And they began to salute him, Hail, King of the Jews! <sup>19</sup> And they smote his head with a reed, and spit on him, and kneeling down did homage to him. <sup>20</sup> And when they had mocked him, they took off the purple from him, and put on him his own garments. And they lead him out to crucify him.

<sup>21</sup> And they impress one Simon, a Cyrenian, who was passing by, coming from the country, the father of Alexander and Rufus, to bear his cross. <sup>22</sup> And they bring him to the place Golgotha, which is, being interpreted, The place of a skull. <sup>23</sup> And they offered to give him wine mingled with myrrh; but he took

it not. <sup>24</sup> And they crucify him, and divide his garments, casting lots on them, what each one should take. <sup>25</sup> And it was the third hour; and they crucified him. <sup>26</sup> And the inscription of the accusation against him was written over, THE KING OF THE JEWS. <sup>27</sup> And with him they crucify two robbers; one on his right hand, and one on his left.<sup>a</sup> <sup>28</sup> And they that passed by railed at him, wagging their heads, and saying, Aha, thou that destroyest the temple, and buildest it in three days; <sup>29</sup> save thyself, coming down from the cross. <sup>30</sup> Likewise also the chief priests, mocking one with another, together with the scribes, said, Others he saved, himself he can not save. <sup>31</sup> Let the Christ, the King of Israel, come down now from the cross, that we may see and believe. And they that were crucified with him reproached him.

<sup>32</sup> And when the sixth hour was come, there came darkness over the whole land until the ninth hour. <sup>33</sup> And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why didst thou forsake me? <sup>34</sup> And some of those that stood by, hearing it, said, Behold, he calls Elijah. <sup>35</sup> And one ran, and filling a sponge with vinegar, put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elijah is coming to take him down. <sup>36</sup> And Jesus, uttering a loud cry, expired. <sup>37</sup> And the vail of the temple was rent in two from the top to the bottom. <sup>38</sup> And the centurion who was standing by over against him, seeing that he so expired, said, Truly this man was God's Son.

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<sup>a</sup> Many ancient documents insert ver. 28, And the Scripture was fulfilled which says, And he was reckoned with the lawless. See Luke 22 : 37.

<sup>40</sup> And there were also women beholding afar off; among whom was also Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; <sup>41</sup> who, when he was in Galilee, followed him, and ministered to him; and many other women who came up with him to Jerusalem.

<sup>42</sup> And when evening was now come, since it was the Preparation (that is, the day before the sabbath), <sup>43</sup> there came Joseph, from Arimathæa, an honorable counselor, who was himself also waiting for the kingdom of God, and boldly went in to Pilate, and asked for the body of Jesus. <sup>44</sup> And Pilate wondered, if he were already dead; and calling to him the centurion, he asked him if he had been long dead. <sup>45</sup> And having learned it from the centurion, he granted the corpse to Joseph. <sup>46</sup> And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock, and rolled a stone to the door of the tomb. <sup>47</sup> And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

**XVI.** <sup>1</sup> And when the sabbath had intervened, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. <sup>2</sup> And very early, on the first day of the week, they come to the tomb, when the sun was risen. <sup>3</sup> And they were saying among themselves, Who will roll away the stone for us, out of the door of the tomb? <sup>4</sup> And looking up, they behold that the stone has been rolled back. For it was very great. <sup>5</sup> And entering into the tomb, they saw a young man sitting on the right side, clothed in a white robe; and they were amazed. <sup>6</sup> And he says to them, Be not amazed. Ye are seeking Jesus the Nazarene, the crucified. He is risen; he is not here.

Behold, the place where they laid him! <sup>7</sup> But go, say to his disciples, and to Peter, He goes before you into Galilee; there shall ye see him, as he said to you. <sup>8</sup> And they went out, and fled from the tomb; for trembling and astonishment seized them. And they said nothing to any one; for they were afraid.

<sup>9</sup> <sup>a</sup> And having risen early, on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. <sup>10</sup> She went and reported it to those who had been with him, as they mourned and wept. <sup>11</sup> And they, hearing that he was alive, and was seen by her, disbelieved.

<sup>12</sup> And after that he was manifested in another form to two of them, as they walked, going into the country. <sup>13</sup> They also went away and reported it to the rest; and even them they did not believe.

<sup>14</sup> And afterward he was manifested to the eleven themselves as they reclined at table, and upbraided their unbelief and hardness of heart, because they believed not those who beheld him after he was risen. <sup>15</sup> And he said to them, Go into all the world, and preach the gospel to the whole creation. <sup>16</sup> He that believes and is immersed shall be saved; but he that disbelieves shall be condemned. <sup>17</sup> And these signs shall accompany those who have believed; in my name they shall cast out demons; they shall speak with <sup>b</sup> new tongues; <sup>18</sup> they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

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<sup>a</sup> *The two oldest Greek manuscripts, and some other documents, end this Gospel with ver 8. Some documents give an ending entirely different from ver. 9-20.*

<sup>b</sup> *Some ancient documents omit new.*

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<sup>19</sup>So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down on the right hand of God; <sup>20</sup>but they went forth, and preached everywhere, the Lord working with them, and confirming the word through the signs that followed

## THE GOSPEL ACCORDING TO LUKE.

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**I.** <sup>1</sup>Forasmuch as many have taken in hand to arrange a narrative concerning the things that have been accomplished among us, <sup>2</sup>as they delivered them to us, who from the beginning became eye-witnesses and ministers of the word, <sup>3</sup>it seemed good to me also, having accurately traced all things from the first, to write to thee an orderly account, most excellent Theophilus; <sup>4</sup>that thou mightest know the certainty concerning those things wherein thou wast instructed.

<sup>5</sup>There was in the days of Herod, king of Judaea, a certain priest, Zachariah by name, of the course of Abijah; and he had a wife of the daughters of Aaron, and her name was Elisabeth. <sup>6</sup>And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup>And they had no child, because Elisabeth was barren; and they both were far advanced in their days.

<sup>8</sup>Now it came to pass, that while he was serving as priest in the order of his course before God, <sup>9</sup>it fell to his lot, according to the custom of the priest's office, to enter into the temple of the Lord and burn incense. <sup>10</sup>And the whole multitude of the people were praying without, at the hour of incense. <sup>11</sup>And there appeared

to him an angel of the Lord, standing on the right side of the altar of incense. <sup>12</sup> And Zachariah seeing him was troubled, and fear fell upon him. <sup>13</sup> But the angel said to him, Fear not, Zachariah; because thy supplication was heard, and thy wife Elisabeth will bear thee a son, and thou shalt call his name John. <sup>14</sup> And thou wilt have joy and gladness; and many will rejoice at his birth. <sup>15</sup> For he will be great in the sight of the Lord; and he will drink no wine nor strong drink; and he will be filled with the Holy Spirit, even from his mother's womb. <sup>16</sup> And many of the sons of Israel will he turn to the Lord their God. <sup>17</sup> And he will go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the righteous; to make ready for the Lord a people prepared. <sup>18</sup> And Zachariah said to the angel, By what shall I know this? For I am an old man, and my wife is far advanced in her days. <sup>19</sup> And the angel answering said to him, I am Gabriel, that stands in the presence of God; and I was sent to speak to thee, and to bring thee these glad tidings. <sup>20</sup> And, behold, thou shalt be silent, and not able to speak, until the day that these things come to pass, because thou didst not believe my words, which will be fulfilled in their season. <sup>21</sup> And the people were waiting for Zachariah; and they wondered at his delaying in the temple. <sup>22</sup> And when he came out he was not able to speak to them, and they perceived that he had seen a vision in the temple; and he was making signs to them, and remained dumb.

<sup>23</sup> And it came to pass, when the days of his ministry were completed, he departed to his home. <sup>24</sup> And after these days his wife Elisabeth conceived; and she hid herself five months, saying, <sup>25</sup> Thus has

the Lord done to me, in the days wherein he looked on me to take away my reproach among men.

<sup>26</sup> Now in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, <sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. <sup>28</sup> And the angel coming in to her, said, Hail, highly favored one! The Lord is with thee.

<sup>29</sup> But she was troubled at the saying; and was considering what manner of salutation this might be.

<sup>30</sup> And the angel said to her, Fear not, Mary; for thou hast found favor with God. <sup>31</sup> And, behold, thou wilt conceive in thy womb, and bring forth a son, and

thou shalt call his name Jesus. <sup>32</sup> He will be great, and will be called Son of the Most High; and the

Lord God will give to him the throne of David his father; <sup>33</sup> and he will reign over the house of Jacob forever; and of his kingdom there will be no end.

<sup>34</sup> And Mary said to the angel, How will this be, since I know not a man? <sup>35</sup> And the angel answering said to her, The Holy Spirit will come upon thee, and the

power of the Most High will overshadow thee; wherefore also the holy thing that is born will be

called God's Son. <sup>36</sup> And, behold, Elisabeth thy kinswoman, she also has conceived a son in her old age;

and this is the sixth month with her who is called barren. <sup>37</sup> Because no word from God shall be with-

out power. <sup>38</sup> And Mary said, Behold, the handmaid of the Lord; may it be to me according to thy word.

And the angel departed from her.

<sup>39</sup> And Mary arose in these days, and went into the mountain-district with haste, into a city of Judah;

<sup>40</sup> and entered into the house of Zachariah, and saluted

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\* *Many documents add, Blessed art thou among women. See ver. 42.*



Elisabeth. <sup>41</sup> And it came to pass, as Elisabeth heard he salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit. <sup>42</sup> And he lifted up her voice with a loud cry and said, blessed art thou among women, and blessed is the fruit of thy womb. <sup>43</sup> And whence is this to me, that he mother of my Lord should come to me? <sup>44</sup> For, behold, as the voice of thy salutation came into my ears, the babe leaped in my womb for gladness. And happy is she who believed that there will be fulfillment of the things which have been told her from the Lord.

<sup>45</sup> And Mary said,

My soul magnifies the Lord;

<sup>47</sup> And my spirit greatly rejoiced in God my Savior.

<sup>48</sup> Because he looked upon the low estate of his handmaid;

For behold, from this time all generations will call me happy.

<sup>49</sup> Because the Mighty One did great things for me;  
And holy is his name.

<sup>50</sup> And his mercy is unto generations and generations

To those who fear him.

<sup>51</sup> He wrought might with his arm;

He scattered men proud in the imagination of their heart.

<sup>52</sup> He cast down princes from thrones,  
And exalted persons of low degree.

<sup>53</sup> Hungry men he filled with good,  
And rich men he sent empty away.

<sup>54</sup> He brought help to Israel, his servant;  
To remember mercy,

<sup>55</sup> (As he spoke to our fathers,)

Toward Abraham and his seed forever.

<sup>56</sup> And Mary abode with her about three months and returned to her house.

<sup>57</sup> Now Elisabeth's time was completed that she should give birth; and she brought forth a son.  
<sup>58</sup> And her neighbors and her kindred heard that the Lord had dealt in great mercy with her; and they rejoiced with her.

<sup>59</sup> And it came to pass on the eighth day, they came to circumcise the child; and they were calling him Zachariah, after the name of his father. <sup>60</sup> And his mother answering said, Nay; but he shall be called John. <sup>61</sup> And they said to her, There is no one of thy kindred that is called by this name. <sup>62</sup> And then he made signs to his father, what he would wish him to be called. <sup>63</sup> And asking for a writing-tablet, he wrote saying, John is his name. And they all wondered.  
<sup>64</sup> And his mouth was opened immediately, and his tongue loosed, and he spoke, blessing God. <sup>65</sup> And a fear came on all that dwelt around them. And the whole mountain-district of Judæa all these things were told abroad. <sup>66</sup> And all who heard laid them in their heart, saying, What then will this child be? For the hand of the Lord also was with him.

<sup>67</sup> And Zachariah his father was filled with the Holy Spirit, and prophesied, saying,

<sup>68</sup> Blessed be the Lord, the God of Israel,  
Because he visited and wrought redemption  
in his people;

<sup>69</sup> And raised up a horn of salvation for us,  
In the house of David his servant,

<sup>70</sup> (As he spoke through the mouth of his holy prophets who have been from of old,)

<sup>71</sup> Salvation from our enemies, and from the hands  
of all that hate us;

<sup>72</sup>To show mercy towards our fathers,  
And to remember his holy covenant ;

<sup>73</sup>The oath which he swore to Abraham our father,

<sup>74</sup>To grant to us, that being rescued from the hand  
of our enemies,

We should serve him without fear,

<sup>75</sup>In holiness and righteousness before him all our  
days.

<sup>76</sup>And thou also, child, shalt be called Prophet of  
the Most High ;

For thou wilt go before the face of the Lord, to  
prepare his ways,

<sup>77</sup>In order to give knowledge of salvation to his  
people

In remission of their sins ;

<sup>78</sup>Because of the heart of mercy of our God,

Whereby the dayspring from on high will visit  
us,

<sup>79</sup>To shine upon those who sit in darkness and the  
shadow of death,

In order to guide our feet into the way of peace.

<sup>80</sup>And the child grew, and became strong in spirit,  
and was in the deserts until the day of his manifesta-  
tion to Israel.

**II.** <sup>1</sup>And it came to pass in those days, there went  
out a decree from Caesar Augustus, that all the  
\*world should be enrolled. <sup>2</sup>This was the first en-  
rollment made when Quirinius was governor of Syria.  
<sup>3</sup>And all went to be enrolled, each one to his own  
city. <sup>4</sup>And Joseph also went up from Galilee, out of  
the city of Nazareth, into Judæa, to the city of David  
which is called Bethlehem, because he was of the  
house and family of David, <sup>5</sup>to enroll himself with  
Mary his betrothed wife, who was with child. <sup>6</sup>And  
it came to pass, while they were there, the days were

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\* Gr., inhabited earth.

completed that she should give birth. <sup>7</sup> And she gave birth to her first-born son, and wrapped him in swathing clothes, and laid him in a manger; because there was no room for them in the inn.

<sup>8</sup> And there were shepherds in the same country abiding in the field, and keeping night-watches over their flock. <sup>9</sup> And an angel of the Lord stood by them, and the glory of the Lord shone around them; and they were sore afraid. <sup>10</sup> And the angel said to them, Fear not; for, behold, I bring you good tidings of great joy which will be to all the people. <sup>11</sup> Because there has been born to you this day in the city of David a Savior, who is Christ the Lord. <sup>12</sup> And this is the sign for you: Ye will find a babe wrapped in swathing clothes, and lying in a manger. <sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

<sup>14</sup> Glory to God in the highest,

And on earth peace <sup>a</sup>toward men of his good pleasure.

<sup>15</sup> And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us go now all the way to Bethlehem, and see this thing that has come to pass, which the Lord made known to us. <sup>16</sup> And they came with haste, and found Mary and Joseph, and the babe lying in the manger. <sup>17</sup> And having seen it, they made known the saying which was told them concerning this child. <sup>18</sup> And all that heard wondered at the things which were told them by the shepherds. <sup>19</sup> But Mary kept all these <sup>b</sup>sayings, pondering them in her heart. <sup>20</sup> And the shepherds returned, glorifying

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<sup>a</sup> Or, among. *Many documents read* peace, good pleasure towards (or, among) men.

<sup>b</sup> Or, things.

and praising God for all that they heard and saw, even as it was told to them.

<sup>21</sup> And when eight days were completed for circumcising him, his name was called Jesus; the name given by the angel before he was conceived in the womb.

<sup>22</sup> And when the days of their purification, according to the law of Moses, were completed, they brought him up to Jerusalem, to present him to the Lord, <sup>23</sup> (as it is written in the law of the Lord, Every male that opens the womb shall be called holy to the Lord); <sup>24</sup> and to offer a sacrifice according to what is said in the law of the Lord, A pair of turtle-doves, or two young <sup>a</sup> pigeons. <sup>25</sup> And, behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed to him by the Holy Spirit, that he would not see death, before he should see the Christ of the Lord. <sup>27</sup> And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to do concerning him after the custom of the law, <sup>28</sup> he received him into his arms, and blessed God, and said, <sup>29</sup> Now, <sup>b</sup> Lord, thou releasest thy servant in peace, according to thy word; <sup>30</sup> because my eyes have seen thy salvation, <sup>31</sup> which thou preparedst before the face of all the peoples, <sup>32</sup> a light for a revelation to the Gentiles, and a glory of thy people Israel. <sup>33</sup> And his father and mother were wondering at the things spoken concerning him. <sup>34</sup> And Simeon blessed them, and said to Mary his mother, Behold, this child is set for the fall and rising up of many in Israel, and for a sign that shall be spoken against, (<sup>35</sup> and a sword shall pierce through thine own soul also), that thoughts out

<sup>a</sup> *Gr.*, doves.

<sup>b</sup> *Gr.*, Master.

of many hearts may be revealed. <sup>36</sup> And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher. She was of great age, having lived with a husband seven years from her virginity; <sup>37</sup> and she had been a widow as much as eighty-four years, who departed not from the temple, serving with fastings and supplications night and day. <sup>38</sup> And coming up at that very hour she gave thanks to God, and spoke concerning him to all that were looking for the redemption of Jerusalem. <sup>39</sup> And when they had finished all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

<sup>40</sup> And the child grew, and became strong, being filled with wisdom; and the <sup>a</sup> favor of God was upon him.

<sup>41</sup> And his parents used to go every year to Jerusalem at the feast of the passover. <sup>42</sup> And when he was twelve years old, as they went up according to the custom of the feast, <sup>43</sup> and had completed the days, when they were returning, the boy Jesus remained behind in Jerusalem, and his parents knew it not; <sup>44</sup> but supposing that he was in the company, went a day's journey; and they sought him among their kindred and acquaintance; <sup>45</sup> and not finding him, they returned to Jerusalem, seeking him. <sup>46</sup> And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions. <sup>47</sup> And all that heard him were astonished at his understanding and answers. <sup>48</sup> And seeing him they were amazed; and his mother said to him, Child, why didst thou thus deal with us? Behold, thy father and I were seeking thee, sorrowing. <sup>49</sup> And he said to them,

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<sup>a</sup> Or. grace.

Why is it that ye were seeking me? Did ye not know, that I must be <sup>a</sup>in my Father's house? <sup>50</sup> And they understood not the saying which he spoke to them. <sup>51</sup> And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all the <sup>b</sup>sayings in her heart.

<sup>52</sup> And Jesus advanced in wisdom and <sup>c</sup>stature, and in favor with God and men.

**III.** <sup>1</sup> Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias tetrarch of Abilene, <sup>2</sup> in the time of the high priest Annas and Caiaphas, the word of God came to John the son of Zachariah in the wilderness. <sup>3</sup> And he came into all the region round about the Jordan, preaching the immersion of repentance unto remission of sins; <sup>4</sup> as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,  
Prepare the way of the Lord,  
Make straight his paths.

<sup>5</sup> Every valley shall be filled,  
And every mountain and hill shall be brought  
low;

And the crooked shall become straight,  
And the rough ways smooth;

<sup>6</sup> And all flesh shall see the salvation of God.

<sup>7</sup> He said therefore to the multitudes that went out to be immersed by him, Brood of vipers, who warned you to flee from the <sup>d</sup>coming wrath? <sup>8</sup> Produce therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham for

<sup>a</sup> Or, in my Father's business.

<sup>b</sup> Or, things.

<sup>c</sup> Or, age.

<sup>d</sup> Or, the wrath that is about to be.

our father; for I say to you, that God is able out of these stones to raise up children to Abraham. <sup>9</sup> And already the axe also lies at the root of the trees. Every tree therefore that produces not good fruit is cut down and cast into the fire. <sup>10</sup> And the multitudes asked him, saying, What then are we to do? <sup>11</sup> And he answering said to them, He that has two coats, let him impart to him that has none; and he that has food, let him do likewise. <sup>12</sup> And there came publicans also to be immersed; and they said to him, Teacher, what are we to do? <sup>13</sup> And he said to them, Exact no more than that which is appointed you. <sup>14</sup> And soldiers also asked him, saying, What are we also to do? And he said to them, Do violence to no one, neither <sup>a</sup>accuse any one falsely; and be content with your wages.

<sup>15</sup> And as the people were in expectation, and all were reasoning in their hearts concerning John, whether perhaps he himself were the Christ, <sup>16</sup> John answered, saying to them all, I indeed immerse you <sup>b</sup>with water; but there comes he that is mightier than I, the latchet of whose sandals I am not worthy to loose; he will immerse you in the Holy Spirit and fire; <sup>17</sup> whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with fire unquenchable.

<sup>18</sup> With many other exhortations therefore he preached the <sup>c</sup>good tidings to the people; <sup>19</sup> but Herod the tetrarch, being reprov'd by him about Herodias, the wife of his brother, and about all the evils which Herod did, <sup>20</sup> added this also to them all, that he shut up John in prison.

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<sup>a</sup> Or, extort from any one wrongfully.

<sup>b</sup> Or, in water.

<sup>c</sup> Or, gospel.



<sup>21</sup> Now it came to pass, when all the people had been immersed, that as Jesus also had been immersed and was praying, the heaven was opened, <sup>22</sup> and the Holy Spirit descended in a bodily form as a dove upon him; and there came a voice out of heaven, Thou art my beloved Son; in thee I am well pleased.

<sup>23</sup> And Jesus himself when he began [his ministry], was about thirty years of age; being the son (as was supposed) of Joseph, the son of Heli, <sup>24</sup> the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, <sup>25</sup> the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, <sup>26</sup> the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, <sup>27</sup> the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, <sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, <sup>29</sup> the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, <sup>30</sup> the son of Symeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, <sup>31</sup> the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, <sup>32</sup> the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, <sup>33</sup> the son of Amminadab, the son of Admih, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, <sup>34</sup> the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, <sup>35</sup> the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, <sup>36</sup> the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, <sup>37</sup> the son of Methuselah, the son

of Enoch, the son of Jared, the son of Mahalaicel, the son of Kenan, <sup>38</sup> the son of Enos, the son of Seth, the son of Adam, the son of God.

**IV.** <sup>1</sup> And Jesus, full of the Holy Spirit, returned from the Jordan; and he was led in the Spirit in the wilderness <sup>2</sup> forty days tempted by the Devil. And he ate nothing in those days; and when they were completed, he was hungry.

<sup>3</sup> And the Devil said to him, If thou art God's Son command this stone that it become a loaf of bread. <sup>4</sup> And Jesus answered him, saying, It is written, Not on bread alone shall man live.

<sup>5</sup> And leading him up he showed him all the kingdoms of the <sup>a</sup> world in a moment of time. <sup>6</sup> And the Devil said to him, To thee will I give all this authority, and the glory of them; because to me it has been delivered, and to whomsoever I will I give it. <sup>7</sup> If thou therefore worship before me, it shall all be thine. <sup>8</sup> And Jesus answering said to him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

<sup>9</sup> And he led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art God's Son, cast thyself down hence. <sup>10</sup> For it is written, He will command his angels concerning thee to guard thee; <sup>11</sup> and on their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone. <sup>12</sup> And Jesus answering said to him, It is said, Thou shalt not <sup>b</sup> tempt the Lord thy God.

<sup>13</sup> And having completed every temptation, the Devil departed from him until a convenient season.

<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee; and there went out a report concerning him through all the surrounding country. <sup>15</sup> And

<sup>a</sup> Gr., inhabited earth.

<sup>b</sup> Or, test.

he taught in their synagogues, being glorified by all.

<sup>16</sup> And he came to Nazareth, where he had been brought up. And he went, as his custom was, into the synagogue on the sabbath day, and stood up to read. <sup>17</sup> And there was given to him the book of the prophet Isaiah. And unrolling the book, he found the place where it was written,

<sup>18</sup> The Spirit of the Lord is upon me ;

<sup>a</sup> Because he anointed me to <sup>b</sup> publish good tidings to the poor ;

He has sent me to proclaim deliverance to captives,

And recovering of sight to blind men,

To send crushed ones away free,

<sup>19</sup> To proclaim an acceptable year of the Lord.

<sup>20</sup> And rolling up the book he gave it back to the attendant, and sat down. And the eyes of all in the synagogue were fastened on him. <sup>21</sup> And he began to say to them, To-day has this Scripture been fulfilled in your ears. <sup>22</sup> And all bore witness to him, and wondered at the words of grace which proceeded out of his mouth. And they said, Is not this Joseph's son ? <sup>23</sup> And he said to them, Ye will doubtless say to me this <sup>c</sup> proverb, Physician, heal thyself. Whatever we heard done in Capernaum, do here also in thy country. <sup>24</sup> And he said, Verily I say to you, No prophet is acceptable in his own country. <sup>25</sup> But of a truth I say to you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land ; <sup>26</sup> and to no one of them was Elijah sent, but only to Zarephath in the land of Sidon, to a woman that was a widow. <sup>27</sup> And there

<sup>a</sup> Or, Wherefore

<sup>b</sup> Or, preach the gospel.

<sup>c</sup> Gr., parable.

were many lepers in Israel in the time of Elisha the prophet; and no one of them was cleansed, but only Naaman the Syrian. <sup>28</sup> And they were all filled with wrath in the synagogue, as they heard these things, <sup>29</sup> and rose up, and cast him forth out of the city, and led him to the brow of the hill whereon their city was built, to throw him down headlong. <sup>30</sup> But he passing through the midst of them went his way.

<sup>31</sup> And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath; <sup>32</sup> and they were astonished at his teaching, because his word was with authority.

<sup>33</sup> And in the synagogue there was a man having a spirit of an unclean demon; and he cried out with a loud voice, <sup>34</sup> Ah! what have we to do with thee, Jesus the Nazarene? Didst thou come to destroy us? I know thee who thou art, the Holy One of God. <sup>35</sup> And Jesus rebuked it, saying, Hold thy peace, and come out from him. And the demon hurling him into the midst came out from him, doing him no harm. <sup>36</sup> And amazement came on all; and they talked with one another, saying, What is this word, that with authority and power he commands the unclean spirits, and they come out? <sup>37</sup> And there went out a rumor concerning him into every place of the region around.

<sup>38</sup> And he rose up from the synagogue, and went into the house of Simon. And the mother-in-law of Simon was seized with a great fever; and they besought him about her. <sup>39</sup> And standing over her he rebuked the fever, and it left her; and immediately she arose and ministered to them.

<sup>40</sup> And when the sun was setting, all that had any sick with many kinds of diseases brought them to him; and he laid his hands on every one of them,

and healed them. <sup>41</sup> And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

<sup>42</sup> And when it was day he came out, and went into a desert place. And the multitudes were seeking after him, and came to him, and tried to restrain him from going away from them. <sup>43</sup> And he said to them, To the other cities also I must <sup>a</sup> publish the good news of the kingdom of God; because for this I was sent forth. <sup>44</sup> And he was preaching in the synagogues of <sup>b</sup> Judæa.

V. <sup>1</sup> Now it came to pass, as the multitude pressed on him and heard the word of God, that he was standing by the lake of Gennesaret, <sup>2</sup> and saw two boats standing by the lake; but the fishermen had gone out of them, and were washing the nets. <sup>3</sup> And entering into one of the boats, which was Simon's, he asked him to put out a little from the land. And sitting down, he taught the multitudes out of the boat.

<sup>4</sup> And when he ceased speaking, he said to Simon, Put out into the deep; and let down your nets for a draught. <sup>5</sup> And Simon answering said, Master, through the whole night we toiled and took nothing; but at thy word I will let down the nets. <sup>6</sup> And doing this, they inclosed a great multitude of fishes; and their nets were breaking. <sup>7</sup> And they beckoned to their partners in the other boat, to come and help them. And they came, and filled both the boats, so that they were sinking. <sup>8</sup> And Simon Peter seeing it fell down at the knees of Jesus, saying, Depart from me; because I am a sinful man, O Lord. <sup>9</sup> For aston-

<sup>a</sup> Or, preach the gospel.

<sup>b</sup> Many ancient documents read Galilee.

ishment seized him, and all that were with him, at the draught of the fishes which they took ; <sup>10</sup> and likewise also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not ; from henceforth thou shalt <sup>a</sup> catch men. <sup>11</sup> And having brought their boats to land, they left all, and followed him.

<sup>12</sup> And it came to pass, while he was in one of the cities, behold, a man full of leprosy. And seeing Jesus he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst cleanse me. <sup>13</sup> And stretching forth his hand he touched him, saying, I will ; be cleansed. And straightway the leprosy departed from him. <sup>14</sup> And he charged him to tell no one : but go, and show thyself to the priest, and offer concerning thy cleansing, as Moses directed, for a testimony to them.

<sup>15</sup> But all the more went abroad the report concerning him ; and great multitudes came together to hear, and to be healed of their infirmities. <sup>16</sup> And he was wont to retire into the deserts, and pray.

<sup>17</sup> And it came to pass, on one of the days, that he was teaching ; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, and Judæa, and Jerusalem ; and the power of the Lord was with him to heal. <sup>18</sup> And, behold, men brought on a bed a man who was paralyzed ; and they sought to bring him in, and to place him before him. <sup>19</sup> And not finding through what way they might bring him in, because of the multitude, they went up on the housetop, and let him down through the tiles with the couch into the midst before Jesus. <sup>20</sup> And seeing their faith he said, Man, thy sins are forgiven thee. <sup>21</sup> And the scribes and the

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<sup>a</sup> *Gr.* take alive.

Pharisees began to reason, saying, Who is this that speaks blasphemies? Who can forgive sins, but God only? <sup>22</sup> But Jesus, perceiving their reasonings, answered and said to them, <sup>a</sup> What reason ye in your hearts? <sup>23</sup> Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? <sup>24</sup> But that ye may know that the Son of man has authority on the earth to forgive sins, (he said to the paralyzed man,) I say to thee, Arise, and taking up thy couch go to thy house. <sup>25</sup> And immediately standing up before them, he took up that whereon he lay, and departed to his house, glorifying God. <sup>26</sup> And amazement seized them all; and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

<sup>27</sup> And after these things he went forth, and beheld a publican, named Levi, sitting at the tax-office; and he said to him, Follow me. <sup>28</sup> And forsaking all, he arose and followed him.

<sup>29</sup> And Levi made him a great entertainment in his house; and there was a great crowd of publicans and of others who were reclining at table with them. <sup>30</sup> And the Pharisees, and their scribes, murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? <sup>31</sup> And Jesus answering said to them, They who are well need not a physician, but they who are sick. <sup>32</sup> I have not come to call righteous men, but sinners to repentance.

<sup>33</sup> And they said to him, The disciples of John fast often, and make supplications; likewise also those of the Pharisees; but thine eat and drink. <sup>34</sup> And Jesus said to them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? <sup>35</sup> But there will come days; and when the bride-

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<sup>a</sup> Or, Why.

groom has been taken away from them, then will they fast in those days. <sup>36</sup> And he spoke also a parable to them, No one rends a piece from a new garment, and puts it on an old garment; else he will both rend the new, and the piece from the new will not agree with the old. <sup>37</sup> And no one puts new wine into old skins; else the new wine will burst the skins, and will itself be spilled, and the skins will perish. <sup>38</sup> But new wine must be put into fresh skins. <sup>39</sup> And no one having drunk old wine wishes new; for he says, The old is good.

VI. <sup>1</sup> And it came to pass on <sup>a</sup>the second sabbath after the first, that he was going through grain-fields; and his disciples plucked and ate the ears of grain, rubbing them with their hands. <sup>2</sup> But some of the Pharisees said, Why are ye doing that which it is not lawful to do on the sabbath? <sup>3</sup> And Jesus answering them said, Have ye not read even this, that David did, when he was hungry, himself and they who were with him; <sup>4</sup> how he entered into the house of God, and took and ate the show-bread, and gave to those also who were with him; which it is not lawful to eat except for the priests only? <sup>5</sup> And he said to them, The Son of man is Lord <sup>b</sup>even of the sabbath.

<sup>6</sup> And it came to pass on another sabbath, that he entered into the synagogue and taught. And there was a man there, and his right hand was withered. <sup>7</sup> And the scribes and Pharisees were watching, whether he would heal on the sabbath; that they might find how to accuse him. <sup>8</sup> But he knew their thoughts; and he said to the man that had his hand withered, Arise, and stand forth in the midst. And

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<sup>a</sup> *Gr., on a second-first sabbath. Many ancient documents omit second-first.*

<sup>b</sup> *Some ancient documents omit even.*



he rose up, and stood. <sup>9</sup> And Jesus said to them, I ask you, Is it lawful on the sabbath to do good, or to do harm; to save a life, or to destroy it? <sup>10</sup> And looking round on them all, he said to him, Stretch forth thy hand. And he did so, and his hand was restored. <sup>11</sup> But they were filled with madness, and conferred one with another, what they should do to Jesus.

<sup>12</sup> And it came to pass in these days, that he went out into the mountain to pray, and spent the whole night in prayer to God. <sup>13</sup> And when it was day, he called his disciples. And he chose out from them twelve (whom he named apostles also); <sup>14</sup> Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, <sup>15</sup> and Matthew and Thomas, James the son of Alpheus, and Simon who was called Zelotes, <sup>16</sup> and Judas<sup>a</sup> brother of James, and Judas Iscariot, who became a betrayer; <sup>17</sup> and he came down with them, and stood on a level place, and a great crowd of his disciples, and a great multitude of the people from all Judæa and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; <sup>18</sup> and those who were vexed by unclean spirits were healed; <sup>19</sup> and all the crowd were seeking to touch him, because power came forth from him and healed them all.

<sup>20</sup> And he, lifting up his eyes on his disciples, said, Happy ye poor; for yours is the kingdom of God. <sup>21</sup> Happy ye that hunger now; for ye will be filled. Happy ye that weep now; for ye will laugh. <sup>22</sup> Happy are ye, when men hate you, and when they separate you from them, and reproach you, and cast out your name as evil, for the sake of the Son of man. <sup>23</sup> Rejoice in that day, and leap for joy; for, behold, your reward

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<sup>a</sup> Or, son.

is great in heaven ; for in the same manner did their fathers to the prophets.

<sup>24</sup> But woe to you that are rich ! for ye have received your consolation. <sup>25</sup> Woe to you that are filled now ! for ye will hunger. Woe, ye that laugh now ! for ye will mourn and weep. <sup>26</sup> Woe, when all men speak well of you ! for in the same manner did their fathers to the false prophets.

<sup>27</sup> But I say to you who hear, Love your enemies, do good to those who hate you, <sup>28</sup> bless those who curse you, pray for those who <sup>a</sup>insult you. <sup>29</sup> To him who smites thee on the cheek offer also the other ; and him who takes away thy cloak forbid not to take thy coat also. <sup>30</sup> Give to every one that asks thee ; and from him who is taking away thy goods ask them not back. <sup>31</sup> And as ye wish that men should do to you, do ye also in like manner to them. <sup>32</sup> For if ye love those who love you, what thanks have ye ? For even the sinners love those who love them. <sup>33</sup> And if ye do good to those who do good to you, what thanks have ye ? Even the sinners do the same. <sup>34</sup> And if ye lend to those of whom ye hope to receive, what thanks have ye ? Even sinners lend to sinners, that they may receive as much in return. <sup>35</sup> But love your enemies, and do good and lend, <sup>b</sup>hoping for nothing in return ; and your reward will be great, and ye will be sons of the Most High ; for he is kind toward the unthankful and evil. <sup>36</sup> Be ye merciful, even as your Father is merciful. <sup>37</sup> And judge not, and ye will not be judged ; and condemn not, and ye will not be condemned ; release, and ye will be released. <sup>38</sup> Give, and it will be given to you ; good measure, pressed

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<sup>a</sup> Or, falsely accuse you.

<sup>b</sup> Or, nothing despairing. *Some ancient documents read despairing of no one.*

down, shaken together, running over, will they give into your bosom. For with what measure ye mete, it will be measured to you again.

<sup>39</sup> And he spoke also a parable to them: Can a blind man guide a blind man? Will they not both fall into a pit? <sup>40</sup> A disciple is not above the teacher; but every one when perfected will be as his teacher.

<sup>41</sup> And why seest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>42</sup> <sup>a</sup>How canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself seest not the beam that is in thine own eye? Hypocrite! cast out first the beam out of thine own eye, and then thou wilt see clearly to cast out the mote that is in thy brother's eye.

<sup>43</sup> For there is no good tree that bears corrupt fruit, nor corrupt tree that bears good fruit. <sup>44</sup> For every tree is known from its own fruit. For from thorns they do not gather figs, nor from a bramble bush do they harvest grapes. <sup>45</sup> The good man out of the good treasure of his heart brings forth that which is good; and the evil man out of the evil treasure, brings forth that which is evil; for out of the abundance of the heart his mouth speaks.

<sup>46</sup> And why call ye me, Lord, Lord, and do not the things which I say? <sup>47</sup> Every one that comes to me, and hears my words, and does them, I will show you whom he is like. <sup>48</sup> He is like a man building a house, who dug and went deep, and laid a foundation on the rock. And when a flood arose, the stream broke against that house, and could not shake it; <sup>49</sup> because it was well built. <sup>50</sup> But he that hears, and

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<sup>a</sup> *Most early documents read* Or how, as in *Matt. 7 : 4.*

<sup>b</sup> *Many documents read* for it was founded on the rock, as in *Matt. 7 : 25.*

does not, is like a man that built a house on the earth without a foundation ; against which the stream broke, and straightway it <sup>a</sup>fell in ; and the ruin of that house was great.

**VII.** <sup>1</sup>When he had completed all his sayings in the hearing of the people, he entered into Capernaum.

<sup>2</sup>And a certain centurion's servant, who was <sup>b</sup>dear to him, was sick and about to die. <sup>3</sup>And having heard concerning Jesus, he sent to him elders of the Jews, asking him that he would come and <sup>c</sup>save his servant. <sup>4</sup>And coming to Jesus, they besought him earnestly, saying, He is worthy that thou shouldst do this for him ; <sup>5</sup>for he loves our nation, and himself built the synagogue for us. <sup>6</sup>And Jesus went with them. And when he was now not far from the house, the centurion sent friends, saying to him, Lord, trouble not thyself ; for I am not worthy that thou shouldst come under my roof. <sup>7</sup>Wherefore neither thought I myself worthy to come to thee ; but say <sup>d</sup>the word, and <sup>e</sup>my servant will be healed. <sup>8</sup>For I also am a man set under authority, having under myself soldiers ; and I say to this one, Go, and he goes ; and to another, Come, and he comes ; and to my servant, Do this, and he does it. <sup>9</sup>And hearing these things Jesus wondered at him ; and turning said to the multitude that followed him, I say to you, Not even in Israel have I found so great faith. <sup>10</sup>And they who were sent, returning to the house, found the servant well.

<sup>11</sup>And it came to pass <sup>f</sup>soon afterwards, that he

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<sup>a</sup> *Gr.*, fell together.

<sup>b</sup> *Or*, precious ; *or*, valuable.

<sup>c</sup> *Or*, cure.

<sup>d</sup> *Gr.*, with a word.

<sup>e</sup> *Some early documents read* let my servant be healed.

<sup>f</sup> *Many ancient documents read* the next day.

went into a city called Nain; and his disciples were going with him, and a great crowd. <sup>12</sup> And as he came near to the gate of the city, behold, there was being carried out dead the only son of his mother, and she was a widow; and a great crowd of the city was with her. <sup>13</sup> And seeing her, the Lord had compassion on her, and said to her, Weep not. <sup>14</sup> And he came and touched the bier; and the bearers stood still. And he said, Young man, I say to thee, arise. <sup>15</sup> And the dead sat up, and began to speak. And he gave him to his mother. <sup>16</sup> And fear seized on all; and they glorified God, saying, A great prophet has arisen among us; and, God has visited his people. <sup>17</sup> And this report went forth in all Judæa concerning him, and in all the country round about.

<sup>18</sup> And the disciples of John reported to him concerning all these things. <sup>19</sup> And calling to him two of his disciples John sent them to the Lord, saying, Art thou the Coming One, or are we to look for another? <sup>20</sup> And when the men came to him they said, John the Baptist has sent us to thee, saying, Art thou the Coming One, or are we to look for another? <sup>21</sup> In that hour he healed many, of diseases and plagues and evil spirits; and on many blind he bestowed sight. <sup>22</sup> And answering he said to them, Go, and report to John what ye saw and heard; that blind men receive sight, lame walk, lepers are cleansed, and deaf hear, dead are raised, poor men have good tidings preached to them. <sup>23</sup> And happy is he, whoever finds no occasion of stumbling in me.

<sup>24</sup> And when the messengers of John had departed, he began to say to the crowds concerning John, What went ye out into the wilderness to behold? A reed shaken by the wind? <sup>25</sup> But what went ye out to see?

A man clothed in soft raiment? Behold, they who are gorgeously appareled, and live delicately, are in kings' palaces. <sup>26</sup> But what went ye out to see? A prophet? Yea, I say to you, and much more than a prophet. <sup>27</sup> This is he, concerning whom it is written,

Behold, I send my messenger before thy face,

Who will prepare thy way before thee.

<sup>28</sup> I say to you, among those that are born of women there is no one greater than John; but the least in the kingdom of God is greater than he.

<sup>29</sup> And all the people, hearing it, and the publicans, justified God, having been immersed with John's immersion. <sup>30</sup> But the Pharisees and the lawyers rejected the counsel of God in regard to themselves, not having been immersed by him.

<sup>31</sup> To what then shall I liken the men of this generation? And to what are they like? <sup>32</sup> They are like children that are sitting in the market, and calling to one another, saying, We piped to you, and ye did not dance; we wailed, and ye did not weep. <sup>33</sup> For John the Baptist has come, not eating bread nor drinking wine; and ye say, He has a demon. <sup>34</sup> The Son of man has come eating and drinking; and ye say, Behold a glutton, and a wine-drinker, a friend of publicans and sinners. <sup>35</sup> And wisdom <sup>a</sup> is justified on the part of all her children.

<sup>36</sup> And one of the Pharisees asked him to eat with him. And entering into the house of the Pharisee, he reclined at table. <sup>37</sup> And, behold, a woman who was in the city, a sinner; and learning that he was reclining at table in the house of the Pharisee, she brought an alabaster flask of ointment, <sup>38</sup> and standing behind at his feet weeping, she began to wet his feet with her tears, and wiped them with the hairs of her

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<sup>a</sup> Or, was.

head, and <sup>a</sup>kissed his feet, and anointed them with the ointment. <sup>39</sup> And seeing it, the Pharisee who had bidden him spoke within himself, saying, This man, if he were <sup>b</sup>a prophet, would know who and what sort of woman this is that touches him; for she is a sinner. <sup>40</sup> And Jesus answering said to him, Simon, I have something to say to thee. And he says, Teacher, say it. <sup>41</sup> There were two debtors to a certain money-lender. The one owed five hundred denáries, and the other fifty. <sup>42</sup> And they having nothing to pay, he forgave them both. Which of them therefore, tell me, will love him most? <sup>43</sup> Simon answering said, He, I suppose, to whom he forgave the most. And he said to him, Thou didst rightly judge. <sup>44</sup> And turning to the woman, he said to Simon, Seest thou this woman? I entered into thy house, no water didst thou give me for my feet; but she with her tears has wet my feet, and with her hair has wiped them. <sup>45</sup> No kiss didst thou give me; but she, from the time I entered, ceased not to <sup>c</sup>kiss my feet. <sup>46</sup> My head with oil thou didst not anoint; but she anointed my feet with ointment. <sup>47</sup> Wherefore I say to thee, her many sins are forgiven; for she loved much. But he to whom little is forgiven, loves little. <sup>48</sup> And he said to her, Thy sins are forgiven. <sup>49</sup> And they who reclined with him began to say <sup>d</sup>within themselves, Who is this that even forgives sins? <sup>50</sup> And he said to the woman, Thy faith has saved thee; go in peace.

**VIII.** <sup>1</sup> And it came to pass soon afterwards, that he went about by city and village, preaching and publishing the good news of the kingdom of God;

<sup>a</sup> Gr., kissed his feet much.

<sup>b</sup> *Some ancient documents read the prophet. See John 1 : 21, 25.*

<sup>c</sup> Gr., kiss my feet much.

<sup>d</sup> Or, among.

and with him the twelve,<sup>2</sup> and certain women who had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven demons had gone out,<sup>3</sup> and Joanna wife of Chuza Herod's steward, and Susanna, and many others, who ministered to<sup>4</sup> them of their substance.

And as a great multitude was coming together, and the people from city after city were going to him, he spoke by a parable: <sup>5</sup>The sower went forth to sow his seed. And as he sowed, part fell by the way-side; and it was trodden down, and the birds of the air devoured it. <sup>6</sup>And another part fell on the rock; and as soon as it grew it withered away, because it had no moisture. <sup>7</sup>And another part fell in the midst of the thorns; and the thorns grew with it, and choked it. <sup>8</sup>And another part fell into the good ground, and grew, and bore fruit a hundredfold. As he said these things, he cried, He that has ears to hear, let him hear.

<sup>9</sup>And his disciples asked him, what this parable was. <sup>10</sup>And he said, To you it is given to know the mysteries of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing they may not understand. <sup>11</sup>Now the parable is this: The seed is the word of God. <sup>12</sup>Those by the way-side are they that hear; then comes the Devil, and takes away the word from their heart, that they may not believe and be saved. <sup>13</sup>Those on the rock are they who, when they hear, with joy receive the word; and these have no root, who for a season believe, and in time of trial fall away. <sup>14</sup>That which fell among the thorns, these are they who heard, and as they go on are choked with cares and riches and pleasures of life, and bring no fruit to perfection. <sup>15</sup>But that in the good ground, these are they

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\* Many ancient documents read him.



who, in a good and honest heart hearing the word hold it fast, and bear fruit with patience.

<sup>16</sup> And no one, having lighted a lamp, covers it with a vessel, or puts it under a bed; but puts it on a lamp-stand, that they who enter in may see the light.

<sup>17</sup> For nothing is secret that will not become manifest, nor hidden, that will not be known and come into manifestation. <sup>18</sup> Take heed therefore how ye hear. For whoever has, to him shall be given; and whoever has not, even what he thinks he has shall be taken from him.

<sup>19</sup> And there came to him his mother and his brothers; and they could not get to him because of the crowd. <sup>20</sup> And word was brought him, Thy mother and thy brothers are standing without, wishing to see thee. <sup>21</sup> And he answering said to them, My mother and my brothers are these who hear and do the word of God.

<sup>22</sup> Now it came to pass on one of the days, that he went into a boat, himself and his disciples; and he said to them, Let us go across to the other side of the lake. And they put out. <sup>23</sup> But as they were sailing, he fell asleep. And there came down a storm of wind on the lake; and they were filling, and were in danger. <sup>24</sup> And coming to him, they awoke him, saying, Master, Master, we are perishing. And he, awaking, rebuked the wind and the raging of the water; and they ceased, and there was a calm. <sup>25</sup> And he said to them, Where is your faith? And they feared and wondered, saying one to another, Who then is this, that he commands even the winds and the water, and they obey him?

<sup>26</sup> And they landed in the country of the \*Gerasenes,

\* Many ancient documents read Gergosenes; many others, Gadarenes; and so in ver. 37.

which is over against Galilee. <sup>27</sup> And when he had gone forth on the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothing, and abode not in a house, but in the tombs. <sup>28</sup> And seeing Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me. <sup>29</sup> For he was commanding the unclean spirit to come out from the man. For at many times it had seized him, and he was put under guards, bound with chains and fetters; and bursting the bonds, he was driven by the demon into the deserts. <sup>30</sup> And Jesus asked him, What is thy name? And he said, Legion; because many demons had entered into him. <sup>31</sup> And they besought him that he would not command them to go away into the abyss. <sup>32</sup> And there was there a herd of many swine feeding in the mountain; and they besought him that he would permit them to enter into them. And he permitted them. <sup>33</sup> And going out of the man, the demons entered into the swine; and the herd rushed down the steep into the lake, and were choked. <sup>34</sup> And seeing what had taken place the herdsmen fled, and reported it in the city and in the country. <sup>35</sup> And they went out to see what had taken place. And they came to Jesus, and found the man from whom the demons had gone out, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. <sup>36</sup> And they who saw it reported to them how he that was possessed by demons was saved. <sup>37</sup> And the whole multitude of the surrounding region of the Gerasenes besought him to depart from them; for they were seized with great fear. And he, entering into a boat, returned. <sup>38</sup> And the

man, out of whom the demons had gone, besought him that he might be with him. But he sent him away, saying, <sup>39</sup>Return to thy house, and relate how great things God did for thee. And he departed, publishing through the whole city how great things Jesus did for him.

<sup>40</sup>And as Jesus returned, the multitude welcomed him; for they were all waiting for him. <sup>41</sup>And, behold, there came a man whose name was Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he besought him to come into his house; <sup>42</sup>because he had an only daughter, about twelve years old, and she was dying. But as he went the crowds thronged him.

<sup>43</sup>And a woman having a flow of blood twelve years, who had spent all her living on physicians, and could not be healed by any one, <sup>44</sup>came up behind, and touched the fringe of his garment; and immediately her flow of blood ceased. <sup>45</sup>And Jesus said, Who is it that touched me? And when all denied it, Peter said, Master, the crowds hem thee in and crush thee. <sup>46</sup>But Jesus said, Some one touched me; for I perceived that power had gone out from me. <sup>47</sup>And the woman, seeing that she was not concealed, came trembling, and falling down before him, declared before all the people for what reason she touched him, and how she was healed immediately. <sup>48</sup>And he said to her, Daughter, thy faith has saved thee; go in peace.

<sup>49</sup>While he was yet speaking, there comes one from the house of the ruler of the synagogue, saying, Thy daughter is dead; trouble the Teacher no more. <sup>50</sup>But Jesus hearing it, answered him; Fear not; only believe, and she will be saved. <sup>51</sup>And

entering into the house, he suffered no one to go in with him, except Peter and John and James, and the father of the child, and the mother. <sup>52</sup> And all were weeping and bewailing her. But he said, Weep not ; for she is not dead, but is sleeping. <sup>53</sup> And they laughed at him, knowing that she was dead. <sup>54</sup> But he, taking her by the hand, called, saying, Child, arise. <sup>55</sup> And her spirit returned, and she rose up immediately ; and he directed that food should be given her. <sup>56</sup> And her parents were astonished. But he charged them to tell no one what had taken place.

**IX.** <sup>1</sup> And he called the twelve together, and gave them power and authority over all the demons, and to heal diseases. <sup>2</sup> And he sent them to preach the kingdom of God, and to heal,<sup>a</sup> <sup>3</sup> and said to them, Take nothing for the journey, neither staff, nor bag, nor bread, nor money ; and not to have two coats. <sup>4</sup> And into whatever house ye enter, there abide, and thence depart. <sup>5</sup> And as many as do not receive you, in going out from that city, shake off the dust from your feet for a testimony against them. <sup>6</sup> And going forth, they went about through the villages, <sup>b</sup> publishing the good news, and healing everywhere.

<sup>7</sup> Now Herod the tetrarch heard of all the things that were taking place. And he was much perplexed because it was said by some that John had been raised from the dead ; <sup>8</sup> and by some, that Elijah had appeared ; and by others, that one of the old prophets had risen. <sup>9</sup> And Herod said, John I beheaded ; but who is this, about whom I hear such things ? And he was seeking to see him.

<sup>10</sup> And the apostles returning related to him all that they did. And taking them with him, he retired privately to a city called Bethsaida. <sup>11</sup> But the crowds

<sup>a</sup> Most documents add the sick.

<sup>b</sup> Or, preaching the gospel.

becoming aware of it, followed him; and he welcomed them, and spoke to them concerning the kingdom of God, and those who had need of cure he healed.

<sup>12</sup> And the day began to decline. And the twelve came, and said to him, Dismiss the multitude, that they may go into the villages and country around, and lodge, and find food; because we are here in a desert place. <sup>13</sup> But he said to them, Do ye give them to eat. And they said, We have no more than five loaves and two fishes; unless we ourselves should go and buy food for all this people. <sup>14</sup> For they were about five thousand men. And he said to his disciples, Make them recline in companies of fifty. <sup>15</sup> And they did so, and made them all recline. <sup>16</sup> And taking the five loaves and the two fishes, he looked up to heaven and blessed them, and broke, and kept giving to the disciples to set before the multitude. <sup>17</sup> And they ate, and were all filled. And there was taken up that which remained to them of pieces, twelve baskets.

<sup>18</sup> And it came to pass, as he was praying in solitude, the disciples were with him; and he asked them, saying, Who do the multitudes say that I am? <sup>19</sup> And they answering said, John the Baptist; and others, Elijah; and others, that one of the old prophets has risen. <sup>20</sup> And he said to them, But ye, who do ye say that I am? And Peter answering said, The Christ of God. <sup>21</sup> But he charged them, and commanded them to tell this to no one; <sup>22</sup> saying, The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and the third day be raised up.

<sup>23</sup> And he said to all, If any one wishes to come after me, let him deny himself, and take up his cross daily, and follow me. <sup>24</sup> For whoever wishes to save his

\* life will lose it; but whoever loses his \* life for my sake, he will save it. <sup>25</sup> For what is a man profited, if he has gained the whole world, but has lost or forfeited himself? <sup>26</sup> For whoever is ashamed of me and of my words, of him will the Son of man be ashamed, when he comes in his glory, and in that of the Father and of the holy angels. <sup>27</sup> And I say to you of a truth, there are some of those that stand here, who will not taste of death until they see the kingdom of God.

<sup>28</sup> And it came to pass about eight days after these words, he took with him Peter and John and James, and went up into the mountain to pray. <sup>29</sup> And while he was praying, the appearance of his countenance became changed, and his raiment white and radiant. <sup>30</sup> And, behold, two men were talking with him, who were Moses and Elijah; <sup>31</sup> who appearing in glory, were speaking of his departure, which he was about to accomplish at Jerusalem. <sup>32</sup> Now Peter and they who were with him were heavy with sleep; <sup>b</sup> but keeping awake they saw his glory, and the two men that stood with him. <sup>33</sup> And it came to pass, as they were parting from him, Peter said to Jesus, Master, it is good for us to be here; and let us make three booths, one for thee, and one for Moses, and one for Elijah; not knowing what he said. <sup>34</sup> But while he was saying this, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. <sup>35</sup> And there came a voice out of the cloud, saying, This is my elect Son; hear him. <sup>36</sup> And when the voice came, Jesus was found alone. And they kept silent, and told no one in those days any of the things which they had seen.

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\* Or, soul.

<sup>b</sup> Or, had been weighed down with sleep; but becoming fully awake

<sup>37</sup> And it came to pass, on the next day, when they had come down from the mountain, a great crowd met him. <sup>38</sup> And behold, a man from the crowd cried, saying, Teacher, I beseech thee, look on my son; for he is my only child; <sup>39</sup> and behold, a spirit takes him, and he suddenly cries out; and it convulses him with foaming, and with difficulty departs from him, bruising him. <sup>40</sup> And I besought thy disciples to cast it out; and they could not. <sup>41</sup> And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and bear with you? Bring hither thy son. <sup>42</sup> And while he was yet coming, the demon threw him down, and greatly convulsed him. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. <sup>43</sup> And they were all amazed at the mighty power of God.

But while all were wondering at all the things which Jesus did, he said to his disciples, <sup>44</sup> Let these words sink into your ears, for the Son of man is about to be delivered into the hands of men. <sup>45</sup> But they understood not this saying, and it was hidden from them, that they should not perceive it; and they were afraid to ask him about this saying.

<sup>46</sup> And there entered among them a reasoning, which of them would be greatest. <sup>47</sup> But Jesus, knowing the reasoning of their heart, took a little child and placed it by him, <sup>48</sup> and said to them, Whoever receives this little child in my name, receives me; and whoever receives me, receives him who sent me; for he that is least among you all, he is great.

<sup>49</sup> And John answering said, Master, we saw one casting out demons in thy name; and we forbade him, because he follows not with us. <sup>50</sup> And Jesus

said to him, Forbid him not; for he that is not against you is for you.

<sup>51</sup> And it came to pass, when the days were being completed that he should be taken up, he steadfastly set his face to go to Jerusalem. <sup>52</sup> And he sent messengers before his face; and they went and entered into a village of Samaritans, to prepare for him. <sup>53</sup> And they did not receive him, because his face was as if he was going to Jerusalem. <sup>54</sup> And his disciples, James and John, seeing it, said, Lord, wilt thou that we bid fire to come down from heaven, and consume them.<sup>a</sup> <sup>55</sup> But he turned, and rebuked them.<sup>b</sup> <sup>56</sup> And they went to another village.

<sup>57</sup> And as they were going, in the way a certain one said to him, I will follow thee whithersoever thou goest. <sup>58</sup> And Jesus said to him, The foxes have holes, and the birds of the air have <sup>c</sup> haunts; but the Son of man has not where to lay his head. <sup>59</sup> And he said to another, Follow me. But he said, Lord, permit me first to go and bury my father. <sup>60</sup> And he said to him, Leave the dead to bury their own dead; but do thou go and announce the kingdom of God. <sup>61</sup> And another also said, I will follow thee, Lord; but first permit me to bid farewell to those in my house. <sup>62</sup> And Jesus said to him, No one having put his hand to a plow and looking back, is fit for the kingdom of God.

**X.** <sup>1</sup> Now after these things the Lord appointed seventy others, and sent them two and two before his face, into every city and place, whither he himself was about to come. <sup>2</sup> And he said to them, The har-

<sup>a</sup> *Many ancient documents add even as Elijah did.*

<sup>b</sup> *Some ancient documents add and said, Ye know not what manner of spirit ye are of. Most of these add further* For the Son of man came not to destroy men's lives, but to save them.

<sup>c</sup> *Or, roosts.*



vest is great, but the workers are few. Pray therefore the Lord of the harvest, that he will send forth workers into his harvest. <sup>3</sup>Go your ways; behold, I send you forth as lambs in the midst of wolves. <sup>4</sup>Carry no purse, no bag, no sandals; and salute no one by the way. <sup>5</sup>And into whatever house ye enter, first say, Peace be to this house. <sup>6</sup>And if a son of peace be there, your peace will rest upon <sup>a</sup>it; but if not, it will return to you. <sup>7</sup>And in that very house abide, eating and drinking such things as they give; for the workman is worthy of his wages. Do not remove from house to house. <sup>8</sup>And into whatever city ye enter and they receive you, eat what is set before you; <sup>9</sup>and cure the sick that are therein, and say to them, The kingdom of God has come nigh to you. <sup>10</sup>But into whatever city ye enter and they receive you not, go out into its streets and say, <sup>11</sup>Even the dust from your city, that cleaves to our feet, we wipe off against you; yet know this, that the kingdom of God has come nigh. <sup>12</sup>I say to you, It will be more tolerable in that day for Sodom, than for that city. <sup>13</sup>Woe to thee, Chorazin! Woe to thee, Bethsaida! For if in Tyre and Sidon the miracles had been done which were done in you, long ago they would have repented, sitting in sackcloth and ashes. <sup>14</sup>But it will be more tolerable for Tyre and Sidon in the judgment, than for you. <sup>15</sup>And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt be brought down to Hades. <sup>16</sup>He that hears you hears me; and he that rejects you rejects me; and he that rejects me rejects him who sent me.

<sup>17</sup>And the seventy returned with joy, saying, Lord, even the demons submit to us in thy name. <sup>18</sup>And he said to them, I beheld Satan fallen as lightning from heaven. <sup>19</sup>Behold, I have given you authority

to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you.<sup>20</sup> But yet, rejoice not in this, that the spirits submit to you; but rejoice that your names are written in heaven.

<sup>21</sup> In that very hour he greatly rejoiced in the Holy Spirit, and said, I thank thee, Father, Lord of heaven and earth, that thou didst hide these things from wise and discerning men, and reveal them to babes; yea, Father, that so it was well-pleasing in thy sight. <sup>22</sup> All things were delivered to me by my Father; and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whom the Son wills to reveal him. <sup>23</sup> And turning to the disciples, he said privately, Happy are the eyes that see what ye are seeing. <sup>24</sup> For I say to you, that many prophets and kings desired to see what ye are seeing, and saw not, and to hear what ye are hearing, and heard not.

<sup>25</sup> And, behold, a certain lawyer stood up <sup>a</sup>tempting him, saying, Teacher, <sup>b</sup>what shall I do to inherit eternal life? <sup>26</sup> And he said to him, What is written in the law? How readest thou? <sup>27</sup> And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. <sup>28</sup> And he said to him, Thou hast answered right; this do, and thou shalt live. <sup>29</sup> But he, wishing to justify himself, said to Jesus, And who is my neighbor? <sup>30</sup> And Jesus answering said, A certain man was going down from Jerusalem to Jericho, and fell among robbers, who both stripped and beat him, and went away leaving him half dead. <sup>31</sup> And by chance a certain priest was going down that way; and seeing

<sup>a</sup> Or, testing.

<sup>b</sup> Gr., by doing what shall I inherit.

him, he passed by on the other side. <sup>32</sup> Likewise a Levite also, coming to the place and seeing him, passed by on the other side. <sup>33</sup> But a certain Samaritan, as he was journeying, came where he was, and seeing him had compassion; <sup>34</sup> and coming to him, bound up his wounds, pouring on them oil and wine; and setting him on his own beast, he brought him to an inn, and took care of him. <sup>35</sup> And on the morrow he took out two denaries and gave to the host, and said, Take care of him; and whatever thou spendest more, I, when I return, will repay thee. <sup>36</sup> Which of these three, thinkest thou, was neighbor to him that fell among the robbers? <sup>37</sup> And he said, He that had mercy on him. And Jesus said to him, Go, and do thou likewise.

<sup>38</sup> Now as they were going on their way, he entered into a certain village; and a certain woman named Martha received him into her house. <sup>39</sup> And she had a sister called Mary, who also sat at the Lord's feet, and was hearing his word. <sup>40</sup> But Martha was distracted about much serving; and she came up to him, and said, Lord, dost thou not care that my sister left me to serve alone? Bid her therefore that she help me. <sup>41</sup> But the Lord answering said to her, Martha, Martha, thou art anxious and troubled about many things. <sup>42</sup> <sup>a</sup> But one thing is needful; for Mary chose the good part, which shall not be taken away from her.

**XI.** <sup>1</sup> And it came to pass, as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, as John also taught his disciples. <sup>2</sup> And he said to them, When ye pray, say, <sup>b</sup> Father, hallowed be thy name. Thy

<sup>a</sup> *Some ancient documents read* But few things are needful, or one.

<sup>b</sup> *Many ancient documents read* Our Father, who art in heaven.

kingdom come.<sup>a</sup> <sup>3</sup>Give us day by day our daily bread. <sup>4</sup>And forgive us our sins; for we ourselves forgive every one indebted to us. And bring us not into temptation.<sup>b</sup>

<sup>5</sup>And he said to them, Who of you shall have a friend, and shall go to him at midnight, and say to him, <sup>6</sup>Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; <sup>7</sup>and he from within shall answer and say, Trouble me not; the door is already shut, and my children with me are in bed; I can not rise and give thee? <sup>8</sup>I say to you, though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needs. <sup>9</sup>And I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. <sup>10</sup>For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. <sup>11</sup>And <sup>c</sup>of which of you that is a father shall his son ask a loaf, and he give him a stone; or also a fish, and he instead of a fish give him a serpent? <sup>12</sup>or he shall also ask an egg, will he give him a scorpion? <sup>13</sup>If ye then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?

<sup>14</sup>And he was casting out a dumb demon. And it came to pass, when the demon was gone out, the dumb man spoke; and the crowds wondered. <sup>15</sup>But

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<sup>a</sup> *Many ancient documents add* Thy will be done, as in heaven, so on earth.

<sup>b</sup> *Many ancient documents add* but deliver us from the evil one (or, from evil).

<sup>c</sup> *Some ancient documents read* And what father is there among you, of whom if his son ask a fish, will he, etc.

some of them said, <sup>a</sup>Through Beelzebul, the prince of the demons, he casts out the demons. <sup>16</sup> And others tempting sought of him a sign from heaven. <sup>17</sup> But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, <sup>b</sup> and a house divided against a house falls. <sup>18</sup> And if Satan also has been divided against himself, how will his kingdom stand? because ye say that I cast out the demons <sup>a</sup>through Beelzebul. <sup>19</sup> And if I <sup>a</sup>through Beelzebul cast out the demons, <sup>a</sup>through whom do your sons cast them out? Therefore they shall be your judges. <sup>20</sup> But if <sup>a</sup>with the finger of God I cast out the demons, then is the kingdom of God come upon you. <sup>21</sup> When the strong man fully armed guards his own court, his goods are in peace. <sup>22</sup> But when a stronger than he comes upon him and overcomes him, he takes away his whole armor, wherein he trusted, and distributes his spoils. <sup>23</sup> He that is not with me is against me; and he that gathers not with me scatters.

<sup>24</sup> When the unclean spirit is gone out from the man, it goes through waterless places, seeking rest; and finding none it says, I will return into my house whence I came out. <sup>25</sup> And coming, it finds it swept and set in order. <sup>26</sup> Then it goes, and takes with it seven other spirits more wicked than itself, and they enter in and dwell there; and the last state of that man becomes worse than the first.

<sup>27</sup> And it came to pass, as he was saying these things, a certain woman lifting up her voice from among the crowd said to him, Happy the womb that carried thee, and the breasts which thou didst suck! <sup>28</sup> But he said, Yea rather, happy they who hear the word of God, and keep it!

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<sup>a</sup> Or, in.<sup>b</sup> Or, and house falls upon house.

<sup>29</sup> And the crowds gathering to him more and more, he began to say, This generation is an evil generation. It seeks a sign; and no sign will be given it, but the sign of Jonah. <sup>30</sup> For as Jonah became a sign to the Ninevites, so will also the Son of man be to this generation. <sup>31</sup> The queen of the south will rise up in the judgment with the men of this generation, and will condemn them; because she came from the ends of the earth to hear the wisdom of Solomon; and, behold, <sup>a</sup>a greater than Solomon is here. <sup>32</sup> The men of Nineveh will stand up in the judgment with this generation, and will condemn it; because they repented at the preaching of Jonah; and behold, <sup>a</sup>a greater than Jonah is here.

<sup>33</sup> No one, having lighted a lamp, puts it in a cellar, nor under the bushel, but on the lamp-stand, that they who come in may see the light. <sup>34</sup> The lamp of the body is thine eye. When thine eye is single, thy whole body also is light; but when it is evil, thy body also is dark. <sup>35</sup> Take heed therefore, whether the light that is in thee is not darkness. <sup>36</sup> If therefore thy whole body is light, having no part dark, it shall be all light as when the lamp with its bright shining gives thee light.

<sup>37</sup> Now as he spoke, a Pharisee asks him to breakfast with him; and he entered, and reclined at table. <sup>38</sup> And the Pharisee seeing it wondered that he did not first immerse himself before breakfast. <sup>39</sup> And the Lord said to him, Now ye, the Pharisees, cleanse the outside of the cup and the dish; but your inward part is full of rapacity and wickedness. <sup>40</sup> Fools! Did not he who made the outside make the inside also? <sup>41</sup> But those things <sup>b</sup>which are within, give as alms; and behold, all things are clean to you. <sup>42</sup> But woe

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<sup>a</sup> Gr., more.

<sup>b</sup> Or, which ye can.

to you Pharisees! because ye pay tithe of the mint and the rue and every herb, and pass by judgment and the love of God. But these ought ye to have done, and not to leave those undone. <sup>43</sup>Woe to you Pharisees! because ye love the first seat in the synagogues, and the salutations in the market places. <sup>44</sup>Woe to you! because ye are as the tombs which do not appear, and the men that walk over them know it not.

<sup>45</sup>And one of the lawyers answering says to him, Teacher, in saying these things thou insultest us also.

<sup>46</sup>And he said, Woe to you lawyers also! because ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. <sup>47</sup>Woe to you! because ye build the tombs of the prophets, and your fathers killed them. <sup>48</sup>So then ye are witnesses and well pleased with the works of your fathers; because they killed them, and ye build. <sup>49</sup>Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they will kill and persecute; <sup>50</sup>that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, <sup>51</sup>from the blood of Abel to the blood of Zachariah, who perished between the altar and the house; yea, I say to you, it shall be required of this generation. <sup>52</sup>Woe to you lawyers! because ye took away the key of knowledge; ye entered not in yourselves, and those who were entering in ye hindered.

<sup>53</sup>And when he had come out thence, the scribes and the Pharisees began to press upon him vehemently, and to ply him with more questions; <sup>54</sup>lying in wait for him, to catch something out of his mouth.

**XII.** <sup>1</sup>In this state of things, the multitude having gathered together in tens of thousands, so that

they trod one upon another, he began to say to his disciples, first, Beware of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup> But there is nothing covered, that will not be revealed; and hid, that will not be known. <sup>3</sup> Wherefore, whatever ye said in the darkness will be heard in the light; and what ye spoke in the ear in the inner chambers will be proclaimed on the house-tops. <sup>4</sup> And I say to you my friends, fear not those who kill the body, and after that have no more that they can do. <sup>5</sup> But I will warn you whom ye are to fear; fear him, who after he has killed has authority to cast into hell; yea, I say to you, fear him. <sup>6</sup> Are not five sparrows sold for two pence? And not one of them is forgotten before God. <sup>7</sup> But even the hairs of your head are all numbered. Fear not; ye are of more value than many sparrows. <sup>8</sup> And I say to you, Every one that confesses me before men, him will the Son of man also confess before the angels of God; <sup>9</sup> but he that denied me before men will be denied before the angels of God. <sup>10</sup> And every one that shall speak a word against the Son of man, it will be forgiven him; but to him that blasphemeth against the Holy Spirit, it will not be forgiven. <sup>11</sup> And when they bring you to the synagogues, and magistrates, and authorities, be not anxious how or what defence to make, or what to say. <sup>12</sup> For the Holy Spirit will teach you in that very hour what ye ought to say.

<sup>13</sup> And one out of the crowd said to him, Teacher, tell my brother to divide the inheritance with me. <sup>14</sup> But he said to him, Man, who made me a judge or a divider over you? <sup>15</sup> And he said to them, Take heed, and beware of all covetousness; because not even when one has abundance does his life consist in what he has. <sup>16</sup> And he spoke a parable to them,



saying, 'The ground of a certain rich man brought forth plentifully. <sup>17</sup> And he reasoned within himself, saying, What shall I do, because I have not where to store my fruits? <sup>18</sup> And he said, This will I do; I will pull down my barns, and build greater; and there I will store all my grain and my goods. <sup>19</sup> And I will say to my soul, Soul, thou hast many goods laid up for many years; take thine ease, eat, drink, be merry. <sup>20</sup> But God said to him, Fool! this night thy soul is required of thee; and the things which thou hast prepared, whose will they be? <sup>21</sup> So is he that lays up treasure for himself, and is not rich toward God.

<sup>22</sup> And he said to his disciples, Therefore I say to you, be not anxious for the <sup>a</sup>life, what to eat, nor for the body, what to put on. <sup>23</sup> The life is more than the food, and the body than the raiment. <sup>24</sup> Consider the ravens, that they sow not nor reap; which have neither storehouse nor barn; and God feeds them. Of how much more value are ye than the birds! <sup>25</sup> And which of you by being anxious can add a cubit to his <sup>b</sup>age? <sup>26</sup> If therefore ye can not do even a very little thing, why are ye anxious about the rest? <sup>27</sup> Consider the lilies, how they grow; they toil not, nor spin; but I say to you, Even Solomon in all his glory was not arrayed as one of these. <sup>28</sup> And if God so clothes the grass in the field, which to-day is, and to-morrow is cast into the oven, how much more you, O ye of little faith? <sup>29</sup> And ye, seek not what to eat, and what to drink, and be not tossed about with cares. <sup>30</sup> For all these things do the nations of the world seek after; and your Father knows that ye have need of these. <sup>31</sup> But seek his kingdom, and these things shall be added to you.

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<sup>a</sup> The word above translated soul.

<sup>b</sup> Or, stature.

<sup>32</sup> Fear not, little flock ; for it <sup>a</sup>is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell what ye have, and give alms ; make for yourselves purses that grow not old, a treasure unfailing in the heavens, where no thief approaches, nor moth corrupts. <sup>34</sup> For where your treasure is, there will your heart also be.

<sup>35</sup> Let your loins be girded about, and your lamps burning ; <sup>36</sup> and yourselves like men waiting for their lord, when he is to return from the marriage feast ; that, when he comes and knocks, they may straightway open to him. <sup>37</sup> Happy those servants, whom their lord when he comes shall find watching ! Verily I say to you, that he will gird himself, and make them recline at table, and will come and serve them. <sup>38</sup> And if he comes in the second watch, and if in the third watch, and finds it so, happy are they. <sup>39</sup> But know this, that if the master of the house had known at what hour the thief was coming, he would have watched, and not have suffered his house to be broken through. <sup>40</sup> Be ye also ready ; because at an hour when ye think not, the Son of man comes.

<sup>41</sup> And Peter said, Lord, speakest thou this parable to us, or also to all ? <sup>42</sup> And the Lord said, Who then is the faithful, the wise steward, whom his lord will set over his household, to give the portion of food in due season ? <sup>43</sup> Happy that servant, whom his lord when he comes shall find so doing ! <sup>44</sup> Of a truth I say to you, that he will set him over all that he has. <sup>45</sup> But if that servant say in his heart, My lord delays his coming ; and begin to beat the men-servants and the maid-servants, and to eat and drink and to be drunken ; <sup>46</sup> the lord of that servant will come in a day when he looks not for it, and in an hour when he knows not, and will cut him asunder, and appoint his

portion with the unfaithful. <sup>47</sup> And that servant, who knew his lord's will, and prepared not, nor did according to his will, will be beaten with many stripes; <sup>48</sup> but he that knew not, and did things worthy of stripes, will be beaten with few. And to whomsoever much was given, of him much will be required; and to whom they committed much, of him they will ask the more.

<sup>49</sup> I came to cast fire on the earth; and how I wish it were already kindled! <sup>50</sup> But I have an immersion to undergo; and how am I straitened till it be accomplished! <sup>51</sup> Think ye that I came to give peace in the earth? I tell you, nay; but rather division. <sup>52</sup> For from this time forth, five in one house will be divided, three against two, and two against three. <sup>53</sup> They will be divided, father against son, and son against father; mother against daughter, and daughter against the mother; mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law.

<sup>54</sup> And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, A shower is coming; and so it comes to pass. <sup>55</sup> And when ye see a south wind blowing, ye say, There will be a burning heat; and it comes to pass. <sup>56</sup> Hypocrites! Ye know how to interpret the face of the earth and the sky; but how is it that ye know not how to interpret this time? <sup>57</sup> And why even of yourselves do ye not judge what is right? <sup>58</sup> For when thou art going with thine adversary before the magistrate, on the way give diligence that thou mayest be delivered from him; lest he drag thee to the judge, and the judge will deliver thee to the exactor, and the exactor cast thee into prison. <sup>59</sup> I say to thee, thou shalt not come out thence, till thou hast paid even the last mite

**XIII.** <sup>1</sup>Now there were some present at that very season who brought him word concerning the Galilæans, whose blood Pilate mingled with their sacrifices. <sup>2</sup>And answering he said to them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered such things? <sup>3</sup>I tell you, nay; but unless ye repent, ye shall all in like manner perish. <sup>4</sup>Or those eighteen, on whom the tower in Siloam fell, and killed them, think ye that they were <sup>a</sup>sinners above all the men who dwell in Jerusalem? <sup>5</sup>I tell you, nay; but, unless ye repent, ye shall all likewise perish.

<sup>6</sup>And he spoke this parable: A certain man had a fig-tree planted in his vineyard; and he came seeking fruit thereon, and found none. <sup>7</sup>And he said to the vine-dresser, Behold, three years I come seeking fruit on this fig-tree, and find none. Cut it down; why does it also make the ground useless? <sup>8</sup>And he answering says to him, Lord, let it alone this year also, until I dig about it, and cast in manure. <sup>9</sup>And if it bear fruit in future—; but if not, thou shalt cut it down.

<sup>10</sup>And he was teaching in one of the synagogues on the sabbath. <sup>11</sup>And behold, a woman who had a spirit of infirmity eighteen years, and was bowed together, and wholly unable to raise herself up. <sup>12</sup>And Jesus seeing her, called her, and said to her, Woman, thou art loosed from thine infirmity. <sup>13</sup>And he laid his hands on her; and immediately she was made straight, and glorified God. <sup>14</sup>And the ruler of the synagogue answering (being much displeased because Jesus healed on the sabbath), said to the crowd, There are six days in which men ought to work; in them therefore come and be healed, and not on the

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<sup>a</sup> *Gr.*.. debtors.

sabbath day. <sup>15</sup> But the Lord answered him, and said, Hypocrites! Does not every one of you on the sabbath loose his ox or ass from the manger, and lead him away and water him? <sup>16</sup> And ought not this woman, being a daughter of Abraham, whom Satan bound, lo, eighteen years, to have been loosed from this bond on the sabbath day? <sup>17</sup> And as he said these things, all his adversaries were put to shame; and all the crowd rejoiced for all the glorious things that were done by him.

<sup>18</sup> He said therefore, What is the kingdom of God like? And to what shall I liken it? <sup>19</sup> It is like a grain of mustard, which a man took, and cast into his own garden; and it grew, and became a tree, and the birds of the air \*lodged in its branches.

<sup>20</sup> And again he said, To what shall I liken the kingdom of God? <sup>21</sup> It is like leaven, which a woman took and hid in three measures of meal, until it was all leavened.

<sup>22</sup> And he was journeying through cities and villages, teaching, and making his way to Jerusalem. <sup>23</sup> And a certain one said to him, Lord, are they few that are saved? <sup>24</sup> And he said to them, Strive to enter in through the narrow door; because many, I say to you, will seek to enter in, and will not be able, <sup>25</sup> whenever the master of the house rises and shuts the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us, and he answering shall say to you, I know you not whence ye are. <sup>26</sup> Then will ye begin to say, We ate and drank in thy presence, and thou didst teach in our streets. <sup>27</sup> And he will say, I tell you, I know not whence ye are; depart from me, all workers of unrighteousness. <sup>28</sup> There will be the weeping, and the gnashing of teeth, when

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\* Or, roosted on.

ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. <sup>29</sup> And they will come from east and west, and from north and south, and will recline at table in the kingdom of God. <sup>30</sup> And, behold, there are last who will be first, and there are first who will be last.

<sup>31</sup> In that very hour there came some Pharisees, saying to him, Get out and go hence; because Herod wishes to kill thee. <sup>32</sup> And he said to them, Go, tell that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected. <sup>33</sup> But yet, I must go on my way to-day and to-morrow and the day following; because it may not be that a prophet perish out of Jerusalem. <sup>34</sup> O Jerusalem! Jerusalem! that kills the prophets, and stones those that are sent to her; how often I wished to gather thy children together, as a hen gathers her own brood under her wings, and ye would not! <sup>35</sup> Behold, your house is abandoned to you. And I say to you, Ye shall not see me, until ye say, Blessed is he that comes in the name of the Lord.

**XIV.** <sup>1</sup> And it came to pass, when he went into the house of one of the rulers of the Pharisees to eat bread on a sabbath, that they were watching him. <sup>2</sup> And, behold, there was a certain man before him who had the dropsy. <sup>3</sup> And Jesus answering spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they were silent. <sup>4</sup> And taking hold of him, he healed him, and let him go. <sup>5</sup> And he said to them, Who is there of you, whose son or ox shall fall into a well, and he will not straightway draw him up on a sabbath day? <sup>6</sup> And they were not able to answer again to these things.

<sup>7</sup> And he spoke a parable to those who were bidden,

when he marked how they chose out the first places; saying to them, <sup>8</sup> When thou art bidden by any one to a marriage feast, recline not in the first place at table, lest one more honorable than thou may have been bidden by him; <sup>9</sup> and he that bade thee and him shall come and say to thee, Give place to this man; and then thou shalt begin with shame to take the last place. <sup>10</sup> But when thou art bidden, go and recline in the last place; that when he that has bidden thee comes, he may say to thee, Friend, go up higher. Then wilt thou have glory in the presence of all those who recline at table with thee. <sup>11</sup> For every one that exalts himself shall be humbled; and he that humbles himself shall be exalted.

<sup>12</sup> And he said to him also who had bidden him, When thou makest a breakfast or a supper, call not thy friends, nor thy brothers, nor thy kindred, nor rich neighbors; lest they also bid thee again, and a recompense be made thee. <sup>13</sup> But when thou makest an entertainment, bid poor men, maimed, lame, blind. <sup>14</sup> And happy shalt thou be, because they can not recompense thee; for thou shalt be recompensed at the resurrection of the righteous.

<sup>15</sup> And one of those who reclined at table with him, hearing these things, said to him, Happy is he, who shall eat bread in the kingdom of God! <sup>16</sup> But he said to him, A certain man made a great supper, and bade many. <sup>17</sup> And he sent his servant, at the hour of the supper, to say to those who were bidden, Come, for things are now ready. <sup>18</sup> And they all, with one mind, began to excuse themselves. The first said to him, I bought a piece of ground, and I must needs go out and see it; I pray thee have me excused. <sup>19</sup> And another said, I bought five yoke of oxen, and I am going to make trial of them; I pray thee have me

excused. <sup>20</sup> And another said, I married a wife; and therefore I can not come. <sup>21</sup> And the servant came, and reported these things to his lord. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and maimed, and blind and lame. <sup>22</sup> And the servant said, Lord, it is done as thou didst direct, and yet there is room. <sup>23</sup> And the Lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled; <sup>24</sup> for I say to you, that no one of those men who were bidden shall taste of my supper.

<sup>25</sup> Now great crowds were going with him; and turning, he said to them, <sup>26</sup> If any one comes to me, and hates not his own father, and mother, and wife, and children, and brothers, and sisters, and what is more, even his own life, he can not be my disciple. <sup>27</sup> Whoever does not bear his own cross, and come after me, can not be my disciple. <sup>28</sup> For who of you, wishing to build a tower, does not first sit down, and count the cost, whether he has wherewith to complete it? <sup>29</sup> Lest perhaps, when he has laid a foundation, and is not able to finish, all that behold begin to mock him, <sup>30</sup> saying, This man began to build, and was not able to finish. <sup>31</sup> Or what king, as he goes to encounter another king in war, will not first sit down and consult, whether he is able with ten thousand to meet him who comes against him with twenty thousand? <sup>32</sup> And if not, while he is yet a great way off, he sends an embassy, and asks conditions of peace.

<sup>33</sup> So then, whoever of you renounces not all that he has can not be my disciple. <sup>34</sup> Salt therefore is good; but if even the salt has become tasteless, wherewith shall it be seasoned? <sup>35</sup> It is fit neither for the land,



nor for the dunghill; men cast it out. He that has ears to hear, let him hear.

**XV.** <sup>1</sup> Now there were drawing near to him all the publicans and the sinners to hear him. <sup>2</sup> And both the Pharisees and the scribes murmured, saying, This man receives sinners, and eats with them.

<sup>3</sup> And he spoke this parable to them, saying, <sup>4</sup> What man of you, having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness, and go after the lost one, until he finds it? <sup>5</sup> And having found it, he lays it on his shoulders, rejoicing. <sup>6</sup> And coming home, he calls together his friends and his neighbors, saying to them, Rejoice with me; because I found my sheep which was lost. <sup>7</sup> I say to you, that so there will be joy in heaven over one sinner that repents, more than over ninety and nine righteous persons, who have no need of repentance.

<sup>8</sup> Or what woman having ten pieces of money, if she lose one piece, does not light a lamp, and sweep the house, and seek carefully till she finds it? <sup>9</sup> And having found it, she calls together her female friends and neighbors, saying, Rejoice with me; because I found the piece which I lost. <sup>10</sup> So, I say to you, there is joy in the presence of the angels of God over one sinner that repents.

<sup>11</sup> And he said, A certain man had two sons. <sup>12</sup> And the younger of them said to his father, Father, give me the portion of the estate that falls to me. And he divided to them his living. <sup>13</sup> And not many days after, the younger son gathered all together, and went abroad into a far country, and there wasted his estate in riotous living. <sup>14</sup> And when he had spent all, there arose a mighty famine in that country; and he began to be in want. <sup>15</sup> And he went and joined himself to

one of the citizens of that country ; and he sent him into his fields to feed swine. <sup>16</sup> And he longed to be filled with the husks which the swine were eating ; and no one gave to him. <sup>17</sup> But coming to himself, he said, How many hired servants of my father's have bread enough and to spare, and I am here perishing with hunger ! <sup>18</sup> I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before thee ; <sup>19</sup> I am no longer worthy to be called thy son ; make me as one of thy hired servants. <sup>20</sup> And he arose, and came to his father. But while he was yet a great way off, his father saw him and had compassion, and ran and fell on his neck, and <sup>b</sup> kissed him. <sup>21</sup> And the son said to him, Father, I have sinned against heaven, and before thee ; I am no longer worthy to be called thy son. <sup>22</sup> But the father said to his servants, Bring forth quickly a robe, the best, and put it on him ; and put a ring on his hand, and sandals on his feet ; <sup>23</sup> and bring the fatted calf, and kill it ; and let us eat and make merry. <sup>24</sup> Because this my son was dead and is alive again, was lost and is found. And they began to make merry. <sup>25</sup> Now his elder son was in the field. And as in coming he drew near to the house, he heard music and dancing. <sup>26</sup> And calling to him one of the servants, he inquired what these things might be. <sup>27</sup> And he said to him, Thy brother is come ; and thy father killed the fatted calf, because he received him back, safe and sound. <sup>28</sup> But he was angry, and would not go in ; and his father came out, and besought him. <sup>29</sup> And he answering said to his father, Lo, so many years do I serve thee, and never transgressed a commandment of thine ; and to me thou never gavest a kid, that I might make merry with my friends.

<sup>a</sup> Gr., the pods of the carob tree.

<sup>b</sup> Gr., kissed him much.

<sup>30</sup> But when this thy son came, who devoured thy living with harlots, thou didst kill for him the fatted calf. <sup>31</sup> And he said to him, Child, thou art ever with me, and all that is mine is thine. <sup>32</sup> But we ought to have made merry and rejoiced; because this thy brother was dead and is alive; and was lost, and is found.

**XVI.** <sup>1</sup> And he said also to the disciples, There was a certain rich man, who had a steward; and he was accused to him as wasting his goods. <sup>2</sup> And having called him, he said to him, What is this that I hear about thee? Render the account of thy stewardship; for thou canst be no longer steward. <sup>3</sup> And the steward said within himself, What shall I do? for my master takes away from me the stewardship. To dig I have not strength; to beg I am ashamed. <sup>4</sup> I know what I will do, that, when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup> So calling to him each one of his master's debtors, he said to the first, How much owest thou to my master? <sup>6</sup> He said, A hundred measures of oil. He said to him, Take thy writing, and sit down quickly, and write fifty. <sup>7</sup> Then he said to another, How much dost thou owe? He said, A hundred measures of wheat. He says to him, Take thy writing, and write eighty. <sup>8</sup> And the master praised the <sup>a</sup> unrighteous steward, because he had done prudently; because the sons of this age are more prudent toward their own generation than the sons of light. <sup>9</sup> And I say to you, Make to yourselves friends out of the mammon of unrighteousness; that, when it fails, they may receive you into the everlasting tabernacles. <sup>10</sup> He that is faithful in the least is faithful also in much; and he that is unrighteous

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<sup>a</sup> Gr., the steward of unrighteousness.

in the least is unrighteous also in much. <sup>11</sup> If therefore ye were not faithful in the unrighteous mammon, who will entrust to you the true riches? <sup>12</sup> And if ye were not faithful in that which is another's, who will give to you \*your own? <sup>13</sup> No servant can serve two masters; for either he will hate the one, and love the other, or he will hold to one, and despise the other. Ye can not serve God and Mammon.

<sup>14</sup> And the Pharisees, who were lovers of money, were hearing all these things, and scoffing at him. <sup>15</sup> And he said to them, Ye are they who justify yourselves before men; but God knows your hearts; for that which is high among men is abomination before God.

<sup>16</sup> The law and the prophets were until John; from that time the gospel of the kingdom of God is preached, and every one enters into it with violence. <sup>17</sup> But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. <sup>18</sup> Every one who puts away his wife, and marries another, commits adultery; and he who marries one that is put away from a husband commits adultery.

<sup>19</sup> Now there was a certain rich man, and he was clothed in purple and fine linen, making merry in splendor every day. <sup>20</sup> And a certain poor man named Lazarus was laid at his gate, full of sores, <sup>21</sup> and desiring to be filled with the crumbs that fell from the rich man's table; yea, the dogs also came and licked his sores. <sup>22</sup> And it came to pass, that the poor man died, and he was carried by the angels into Abraham's bosom. The rich man also died, and was buried; <sup>23</sup> and in Hades, lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom. <sup>24</sup> And he cried and said, Father Abraham, have mercy

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\* Some early documents read our own.

on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. <sup>25</sup> But Abraham said, Child, remember that in thy lifetime thou receivedst thy good things in full, and Lazarus in like manner the evil things; but now here, he is comforted and thou art in anguish. <sup>26</sup> And in all this, between us and you a great gulf is fixed; that they who wish to cross from hence to you may not be able, nor those from thence cross over to us. <sup>27</sup> And he said, I pray thee then, father, that thou wouldst send him to my father's house; <sup>28</sup> for I have five brothers; that he may testify to them, lest they also come into this place of torment. <sup>29</sup> But Abraham says, They have Moses and the prophets; let them hear them. <sup>30</sup> And he said, Nay, father Abraham; but if one go to them from the dead, they will repent. <sup>31</sup> And he said to him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

**XVII.** <sup>1</sup> And he said to his disciples, It is impossible that stumbling-blocks should not come; but woe to him through whom they come! <sup>2</sup> It is profitable for him if a millstone is placed about his neck, and he is thrown into the sea, rather than that he should cause one of these little ones to stumble. <sup>3</sup> Take heed to yourselves. If thy brother sin, rebuke him; and if he repent, forgive him. <sup>4</sup> And if he sin against thee seven times in the day, and seven times turn to thee saying, I repent, thou shalt forgive him.

<sup>5</sup> And the apostles said to the Lord, Increase our faith. <sup>6</sup> And the Lord said, If ye have faith as a grain of mustard, ye would say to this sycamine-tree, Be rooted up, and be planted in the sea; and it would

have obeyed you. <sup>7</sup> But who is there of you, having a servant plowing, or tending cattle, that will say to him, when he has come in from the field, Come straightway and recline at table ; <sup>8</sup> and will not rather say to him, Make ready what I am to sup on, and gird thyself and serve me, until I have eaten and drunken, and afterward thou shalt eat and drink ? <sup>9</sup> Does he thank the servant, because he did the things that were commanded ? <sup>10</sup> So also ye, when ye have done all the things that were commanded you, say, We are unprofitable servants ; we have done that which it was our duty to do.

<sup>11</sup> And it came to pass, on the journey to Jerusalem, he was going through the midst of Samaria and Galilee. <sup>12</sup> And as he was entering into a certain village, there met him ten leprous men, who stood afar off. <sup>13</sup> And they lifted up their voice, saying, Jesus, Master, have mercy on us. <sup>14</sup> And seeing it, he said to them, Go and show yourselves to the priests. And it came to pass, as they went, they were cleansed. <sup>15</sup> And one of them, seeing that he was healed, turned back, with a loud voice glorifying God, <sup>16</sup> and fell on his face at his feet, giving thanks to him ; and he was a Samaritan. <sup>17</sup> And Jesus answering said, Were not the ten cleansed ? But the nine, where are they ? <sup>18</sup> Were none found returning to give glory to God, except this stranger ? <sup>19</sup> And he said to him, Arise, and go ; thy faith has saved thee.

<sup>20</sup> And being asked by the Pharisees, when the kingdom of God comes, he answered them and said, The kingdom of God comes not with observation ; <sup>21</sup> nor will they say, Lo here, or There ! for, Lo, the kingdom of God is <sup>a</sup> in the midst of you.

<sup>22</sup> And he said to the disciples, There will come days,

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<sup>a</sup> Or, within you.

when ye will long to see one of the days of the Son of man, and ye will not see it. <sup>23</sup> And they will say to you, Lo there; or, lo here; go not away, nor pursue. <sup>24</sup> For as the lightning, when it lightens out of the one part under heaven, shines unto the other part under heaven, so will the Son of man be.<sup>a</sup> <sup>25</sup> But first he must suffer many things, and be rejected by this generation. <sup>26</sup> And as it came to pass in the days of Noah, so will it be also in the days of the Son of man. <sup>27</sup> They were eating, were drinking, were marrying, were giving in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. <sup>28</sup> In like manner even as it came to pass in the days of Lot; they were eating, were drinking, were buying, were selling, were planting, were building; <sup>29</sup> but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all. <sup>30</sup> After the same manner will it be, in the day that the Son of man is revealed. <sup>31</sup> In that day, he who shall be on the house-top, and his goods in the house, let him not go down to take them away; and he that is in the field, let him likewise not turn back. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whoever seeks to gain his life will lose it; but whoever shall lose, will preserve it. <sup>34</sup> I say to you, in that night there will be two men on one bed; one will be taken, and the other will be left. <sup>35</sup> There will be two women grinding together; the one will be taken, and the other will be left.<sup>b</sup> <sup>37</sup> And they answering say to him, Where, Lord? He said to them, Where the body is, there will the vultures also be gathered together.

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<sup>a</sup> Many ancient documents add in his day.

<sup>b</sup> Some ancient documents add ver. 36, There will be two men in the field; the one will be taken, and the other will be left. See Matt. 24 : 40.

**XVIII.** <sup>1</sup>And he spoke a parable to them, to the end that they ought always to pray, and not to faint; <sup>2</sup>saying, There was in a city a judge, who feared not God, nor regarded man. <sup>3</sup>And there was a widow in that city; and she kept coming to him, saying, <sup>4</sup>Avenge me of my adversary. <sup>5</sup>And he would not for some time; but afterward he said within himself, Though I fear not God, nor regard man, <sup>6</sup>yet because this widow troubles me, I will avenge her, lest by <sup>7</sup>persistent coming she wear me out. <sup>8</sup>And the Lord said, Hear what <sup>9</sup>the unrighteous judge says. <sup>10</sup>And will not God avenge his elect, who cry to him day and night, and he is long suffering over them? <sup>11</sup>I say to you, that he will avenge them speedily. But yet, when the Son of man comes, will he find faith on the earth?

<sup>12</sup>And he spoke also this parable of some who trust in themselves that they are righteous, and despise the rest. <sup>13</sup>Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>14</sup>The Pharisee stood, and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. <sup>15</sup>I fast twice in the week; I give tithes of all that I acquire. <sup>16</sup>But the publican, standing afar off, would not even lift up his eyes to heaven, but was smiting on his breast, saying, God, be <sup>17</sup>merciful to me the sinner. <sup>18</sup>I say to you, this man went down to his house justified, rather than the other. For every one that exalts himself shall be humbled; but he that humbles himself shall be exalted.

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<sup>1</sup> Or, Do me justice of; and so in ver. 5, 7, 8.

<sup>7</sup> Gr., coming unto the end.

<sup>9</sup> Gr., the judge of unrighteousness.

<sup>17</sup> Or, propitiated.



<sup>15</sup> And they brought to him their babes also, that he might touch them; and the disciples seeing it rebuked them. <sup>16</sup> But Jesus calling them to him, said, Suffer the little children to come to me, and forbid them not; for <sup>a</sup>to such belongs the kingdom of God. <sup>17</sup> Verily I say to you, whoever does not receive the kingdom of God as a little child, shall not enter therein.

<sup>18</sup> And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life? <sup>19</sup> And Jesus said to him, Why dost thou call me good? No one is good but one, God. <sup>20</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. <sup>21</sup> And he said, All these I observed from youth. <sup>22</sup> And Jesus hearing it said to him, One thing thou lackest yet; sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. <sup>23</sup> And hearing this, he became very sorrowful; for he was exceedingly rich. <sup>24</sup> And Jesus seeing him said, With what difficulty do they that have riches go into the kingdom of God! <sup>25</sup> For it is easier for a camel to enter through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they who heard it said, And who can be saved? <sup>27</sup> But he said, The things that are impossible with men are possible with God. <sup>28</sup> And Peter said, Lo, we forsook our own, and followed thee. <sup>29</sup> And he said to them, Verily I say to you, there is no one that forsook house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, <sup>30</sup> who shall not receive <sup>b</sup> manifold more in this time, and in the age to come life eternal.

<sup>a</sup> Or, of such is.

<sup>b</sup> Some ancient documents read sevenfold.

<sup>31</sup> And taking with him the twelve, he said to them, Behold, we are going up to Jerusalem, and all the things written through the prophets will be accomplished to the Son of man. <sup>32</sup> For he will be delivered to the Gentiles, and will be mocked, and insulted, and spit upon, <sup>33</sup> and they will scourge him, and kill him; and on the third day he will rise again. <sup>34</sup> And they understood none of these things; and this saying was hidden from them, and they knew not the things that were said.

<sup>35</sup> And it came to pass, as he came near to Jericho, a certain blind man was sitting by the way-side, begging. <sup>36</sup> And hearing a crowd passing by, he inquired what this might be. <sup>37</sup> And they told him, that Jesus the Nazarene was passing by. <sup>38</sup> And he called aloud, saying, Jesus, Son of David, have mercy on me. <sup>39</sup> And they who went before rebuked him, that he should hold his peace. But he cried much more, Son of David, have mercy on me. <sup>40</sup> And Jesus stood, and commanded him to be brought to him. And when he was come near, he asked him, <sup>41</sup> saying, What dost thou wish that I should do to thee? And he said, Lord, that I may receive sight. <sup>42</sup> And Jesus said to him, Receive sight; thy faith has saved thee. <sup>43</sup> And immediately he received sight, and followed him, glorifying God. And all the people seeing it, gave praise to God.

**XIX.** <sup>1</sup> And he entered in and was passing through Jericho. <sup>2</sup> And behold, a man called by name Zaccheus, and he was a chief publican; and he was rich. <sup>3</sup> And he was seeking to see Jesus, who he was; and he could not on account of the crowd, because he was small in stature. <sup>4</sup> And running before, he climbed up into a sycamore-tree to see him; because

he was about to pass along that way. <sup>5</sup> And Jesus, when he came to the place, looked up and said to him, Zaccheus, make haste and come down; for to-day I must abide at thy house. <sup>6</sup> And he made haste, and came down, and received him joyfully. <sup>7</sup> And seeing it, they all murmured, saying, He went in to be a guest with a man that is a sinner. <sup>8</sup> And Zaccheus stood, and said to the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught from any one, I restore fourfold. <sup>9</sup> And Jesus said to him, This day is salvation come to this house, inasmuch as he also is a son of Abraham. <sup>10</sup> For the Son of man came to seek and to save that which was lost.

<sup>11</sup> And as they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God was immediately to appear. <sup>12</sup> He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. <sup>13</sup> And calling ten servants of his, he gave them ten pounds, and said to them, Trade till I come. <sup>14</sup> But his citizens hated him, and sent an embassy after him, saying, We do not wish this man to reign over us. <sup>15</sup> And it came to pass, when he had returned, having received the kingdom, that he commanded these servants to be called to him, to whom he had given the money, that he might know what business they had done. <sup>16</sup> And the first came before him, saying, Lord, thy pound gained ten pounds. <sup>17</sup> He said to him, Well done, good servant; because thou wast faithful in a very little, have thou authority over ten cities.

<sup>18</sup> And the second came, saying, Lord, thy pound made five pounds. <sup>19</sup> He said also to this man, Be thou also over five cities. <sup>20</sup> And the other came,

saying, Lord, behold thy pound, which I kept laid up in a napkin. <sup>21</sup> For I feared thee, because thou art a harsh man; thou takest up what thou layedst not down, and reapest what thou didst not sow. <sup>22</sup> He says to him, Out of thy own mouth will I judge thee, wicked servant. Thou knewest that I am a harsh man, taking up what I laid not down, and reaping what I did not sow; <sup>23</sup> and why didst thou not put my money in bank, and I, at my coming, should have exacted it with interest. <sup>24</sup> And he said to those that stood by, Take away from him the pound, and give it to him that has the ten pounds. <sup>25</sup> They said to him, Lord, he has ten pounds. <sup>26</sup> I say to you, that to every one that has shall be given; but from him that has not, even what he has shall be taken away. <sup>27</sup> But these my enemies, who did not wish me to reign over them, bring hither, and slay them before me.

<sup>28</sup> And having spoken these things, he went on before, going up to Jerusalem.

<sup>29</sup> And it came to pass, as he drew near to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, <sup>30</sup> saying, Go into the opposite village, in which as ye are entering ye will find a colt tied, whereon no man ever sat; loose and bring him. <sup>31</sup> And if any one ask you, Why are ye loosing him? thus shall ye say, The Lord has need of him. <sup>32</sup> And they that were sent departed, and found even as he said to them. <sup>33</sup> And as they were loosing the colt, its owners said to them, Why are ye loosing the colt? <sup>34</sup> They said, The Lord has need of him. <sup>35</sup> And they brought him to Jesus; and having thrown their garments upon the colt, they set Jesus thereon. <sup>36</sup> And as he went, they spread their garments in the way. <sup>37</sup> And as he was now drawing

near, at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the miracles which they saw, <sup>38</sup>saying, Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest! <sup>39</sup>And some of the Pharisees from the crowd said to him, Teacher, rebuke thy disciples. <sup>40</sup>And answering he said, I tell you that if these shall hold their peace, the stones will cry out.

<sup>41</sup>And when he came near, he saw the city and wept over it, <sup>42</sup>saying, <sup>a</sup>If thou hadst known, even thou, yea, even in this thy day, the things that belong to thy peace! But now they are hidden from thine eyes. <sup>b</sup>For days will come upon thee, when thine enemies will cast up a rampart against thee, and compass thee round, and shut thee in on every side, <sup>44</sup>and will dash thee to the ground, and thy children within thee, and will not leave in thee one stone upon another; because thou knewest not the season of thy visitation.

<sup>45</sup>And entering into the temple, he began to cast out those who sold; <sup>46</sup>saying to them, It is written, And my house shall be a house of prayer; but ye made it a robber's den.

<sup>47</sup>And he was teaching daily in the temple. But the chief priests and the scribes and the foremost men of the people were seeking to destroy him; <sup>48</sup>and they could not find what to do; for all the people hung upon him, listening.

**XX.** <sup>1</sup>And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders, <sup>2</sup>and spoke, saying to him, Tell us: By what authority art thou

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<sup>a</sup> *Some early documents read* If thou hadst known in this day, even thou, the things, etc.

doing these things? Or who is he that gave thee this authority? <sup>3</sup> And answering he said to them, I also will ask you something; and tell me: <sup>4</sup> The immersion of John, was it from heaven, or from men? <sup>5</sup> And they reasoned with themselves, saying, If we say, From heaven, he will say, Why did ye not believe him. <sup>6</sup> But if we say, From men, all the people will stone us; for they are persuaded that John was a prophet. <sup>7</sup> And they answered, that they knew not whence it was. <sup>8</sup> And Jesus said to them, Neither do I tell you, by what authority I am doing these things.

<sup>9</sup> And he began to speak to the people this parable: A man planted a vineyard, and let it out to husbandmen, and went abroad for a long time. <sup>10</sup> And at the season he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. <sup>11</sup> And he sent still another servant; and him also they beat and treated him shamefully, and sent him away empty. <sup>12</sup> And he sent still a third; and they wounded him also, and cast him out. <sup>13</sup> And the lord of the vineyard said, What shall I do? I will send my beloved son; perhaps they will reverence him. <sup>14</sup> But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may become ours. <sup>15</sup> And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them? <sup>16</sup> He will come and destroy these husbandmen, and will give the vineyard to others. And hearing it, they said, Far be it! <sup>17</sup> But he looked on them and said, What then is this that is written,

The stone which the builders rejected,

The same is become the head of the corner.

<sup>18</sup> Every one that falls on that stone will be broken; but on whomsoever it falls, it will scatter him as dust.

<sup>19</sup> And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people; for they perceived that he spoke this parable against them. <sup>20</sup> And they watched him and sent spies, who feigned themselves to be righteous men, that they might take hold of his speech, so as to deliver him up to the rule and the authority of the governor. <sup>21</sup> And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and regardest not the person of any, but teachest the way of God in truth. <sup>22</sup> Is it lawful for us to give tribute to Cæsar, or not? <sup>23</sup> But perceiving their craftiness, he said to them, <sup>24</sup> Show me a denáry. Whose image and inscription has it? And they said, Cæsar's. <sup>25</sup> And he said to them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. <sup>26</sup> And they were not able to take hold of the saying before the people; and they wondered at his answer, and became silent.

<sup>27</sup> And there came up some of the Sadducees, who deny that there is a resurrection, and asked him, <sup>28</sup> saying, Teacher, Moses wrote for us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed to his brother. <sup>29</sup> There were therefore seven brothers; and the first took a wife, and died childless; <sup>30</sup> and the second; and the third took her; <sup>31</sup> and in like manner the seven also left no children, and died. <sup>32</sup> At last the woman also died. <sup>33</sup> In the resurrection, therefore, whose wife of them does the woman become? For the seven had her for a wife. <sup>34</sup> And Jesus said to them, The sons of this age marry, and are given

in marriage. <sup>35</sup> But they who are accounted worthy to attain to that <sup>a</sup> world, and the resurrection from the dead, neither marry, nor are given in marriage; <sup>36</sup> for neither can they die any more; for they are equal to the angels, and are sons of God, being sons of the resurrection. <sup>37</sup> But that the dead are raised, even Moses showed, at The Bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup> Now he is not the God of dead men, but of living men; for all live to him. <sup>39</sup> And some of the scribes answering said, Teacher, thou saidst well. <sup>40</sup> For they no longer dared to ask him any question.

<sup>41</sup> And he said to them, How say they that the Christ is David's Son? <sup>42</sup> For David himself says in the book of Psalms,

The Lord said to my Lord,  
Sit on my right hand,

<sup>43</sup> Until I make thine enemies thy footstool.

<sup>44</sup> David therefore calls him Lord, and how is he his son?

<sup>45</sup> And in the hearing of all the people he said to the disciples, <sup>46</sup> Beware of the scribes, who wish to walk about in long robes, and love salutations in the market places, and first seats in the synagogues, and first places at feasts; <sup>47</sup> who devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

**XVI.** <sup>1</sup> And looking up, he saw the rich casting into the treasury their gifts. <sup>2</sup> And he saw a certain poor widow casting in thither two mites. <sup>3</sup> And he said, Of a truth I say to you, This poor widow cast in more than all. <sup>4</sup> For all these, out of their superfluity, cast into the gifts; but she, out of her want, cast in all the living that she had.

<sup>5</sup> And as some were speaking about the temple, that



it was adorned with beautiful stones and offerings, he said, <sup>6</sup> As for these things which ye behold, there will come days in which there will not be left here one stone upon another, that will not be thrown down. <sup>7</sup> And they asked him, saying, Teacher, when therefore will these things be, and what will be the sign when these things are about to come to pass? <sup>8</sup> And he said, Take heed that ye be not led astray. For many will come in my name, saying, I am he, and, The time is at hand; go not after them. <sup>9</sup> And when ye hear of wars and tumults, be not terrified; for these things must first come to pass; but the end is not straightway.

<sup>10</sup> Then said he to them, Nation will rise against nation, and kingdom against kingdom; <sup>11</sup> and there will be great earthquakes, and in various places famines and pestilences; and there will be great portents and signs from heaven. <sup>12</sup> And before all these things they will lay their hands on you, and persecute you, delivering you up into the synagogues and prisons, being brought before kings and governors for my name's sake. <sup>13</sup> It shall turn out to you for a testimony. <sup>14</sup> Settle it therefore in your hearts, not to meditate beforehand to make a defence. <sup>15</sup> For I will give you a mouth and wisdom, which all your adversaries will not be able to withstand or to gainsay. <sup>16</sup> But ye will be delivered up even by parents, and brothers, and kindred, and friends; and they will put some of you to death. <sup>17</sup> And ye will be hated by all for my name's sake. <sup>18</sup> And not a hair of your head shall perish. <sup>19</sup> In your patience ye shall win your <sup>a</sup> souls.

<sup>20</sup> But when ye see Jerusalem encompassed by armies, then know that her desolation is at hand.

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<sup>a</sup> Or, lives.

<sup>21</sup> Then let those who are in Judæa flee into the mountains; and let those in the midst of it depart; and let those in the fields not enter therein. <sup>22</sup> Because these are days of vengeance, that all the things which are written may be fulfilled. <sup>23</sup> Alas for those who are with child, and for those who give suck, in those days! For there will be great distress on the land, and wrath to this people. <sup>24</sup> And they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trodden down by Gentiles, until the times of Gentiles are fulfilled. <sup>25</sup> And there will be signs in sun, and moon, and stars; and on the earth distress of nations, in perplexity for the roaring of the sea and the billows; <sup>26</sup> men fainting from fear, and from looking for the things that are coming on the <sup>a</sup> world; for the powers of the heavens will be shaken. <sup>27</sup> And then will they see the Son of man coming in a cloud, with power and great glory. <sup>28</sup> But when these things begin to come to pass, look up, and lift up your heads; because your redemption is drawing nigh.

<sup>29</sup> And he spoke to them a parable: Behold the fig-tree, and all the trees; <sup>30</sup> when they now shoot forth, seeing it ye know of yourselves that now the summer is near. <sup>31</sup> So ye too, when ye see these things coming to pass, know that the kingdom of God is near. <sup>32</sup> Verily I say to you, this generation will not pass away, until all shall have come to pass. <sup>33</sup> Heaven and earth will pass away; but my words will not pass away.

<sup>34</sup> But take heed to yourselves, lest at any time your hearts be weighed down with surfeiting, and drunkenness, and anxieties of this life, and that day come on you suddenly as a snare. <sup>35</sup> For it will come on all that dwell on the face of the whole earth. <sup>36</sup> But

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<sup>a</sup> *Gr.* inhabited earth.

watch at every season, praying that ye may be able to escape all these things that are about to come to pass, and to stand before the Son of man.

<sup>37</sup> And during the days he was teaching in the temple ; but during the nights going out he lodged in the mount that is called the mount of Olives. <sup>38</sup> And all the people were coming early in the morning to him in the temple to hear him.

**XVII.** <sup>1</sup> Now the feast of unleavened bread which is called the Passover was drawing near ; and the chief priests and the scribes were seeking how they were to put him to death ; for they feared the people.

<sup>2</sup> And Satan entered into Judas who was called Iscariot, being of the number of the twelve. <sup>3</sup> And he went away, and consulted with the chief priests and captains, how to deliver him up to them. <sup>4</sup> And they were glad, and covenanted to give him money. <sup>5</sup> And he promised, and was seeking opportunity to deliver him up to them without a crowd.

<sup>6</sup> And the day of unleavened bread came, on which the passover must be killed. <sup>7</sup> And he sent Peter and John, saying, Go, and make ready for us the passover, that we may eat. <sup>8</sup> And they said to him, Where dost thou wish that we make ready ? <sup>9</sup> And he said to them, Behold, when ye have entered into the city, there will meet you a man carrying a pitcher of water ; follow him into the house where he goes in. <sup>10</sup> And ye shall say to the master of the house, The Teacher says to thee, Where is the guestchamber, where I am to eat the passover with my disciples ? <sup>11</sup> And he will show you a large upper room furnished ; there prepare. <sup>12</sup> And they went away and found as he had said to them. And they made ready the passover.

<sup>14</sup> And when the hour came, he reclined at table, and the apostles with him. <sup>15</sup> And he said to them, <sup>a</sup> Earnestly have I longed to eat this passover with you before I suffer. <sup>16</sup> For I say to you, I shall not eat of it until it be fulfilled in the kingdom of God. <sup>17</sup> And having received a cup, he gave thanks, and said, Take this, and share it among yourselves. <sup>18</sup> For I say to you, I shall not drink henceforth of the fruit of the vine, until the kingdom of God comes. <sup>19</sup> And taking a loaf, he gave thanks, and broke it, and gave to them, saying, This is my body <sup>b</sup> which is given for you ; this do in remembrance of me. <sup>20</sup> And the cup in like manner after supper, saying, This cup is the new covenant in my blood, which is shed for you. <sup>21</sup> But, behold, the hand of him that betrays me is with me on the table. <sup>22</sup> For the Son of man indeed goes, as it has been determined ; but woe to that man through whom he is betrayed ! <sup>23</sup> And they began to inquire among themselves, which of them then it might be that was about to do this thing ?

<sup>24</sup> And there arose also a contention among them, which of them was thought to be greatest. <sup>25</sup> And he said to them, The kings of the Gentiles have lordship over them ; and they who have authority over them are called Benefactors. <sup>26</sup> But ye are not so ; but let the greater one among you become as the younger, and the leader as he that serves. <sup>27</sup> For which is greater, he that reclines at table, or he that serves ? Is not he that reclines at table ? But I am in the midst of you as he that serves. <sup>28</sup> But ye are they who have continued with me in my temptations ; <sup>29</sup> and I appoint to you, as my Father appointed to

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<sup>a</sup> Gr., With longing I have longed.

<sup>b</sup> Some ancient documents omit which is given for you, with the rest of ver. 19, and ver. 20.

me, a kingdom, <sup>30</sup> that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones, judging the twelve tribes of Israel.

<sup>31</sup> Simon, Simon, behold, Satan asked for you, to sift you as the wheat. <sup>32</sup> But I prayed for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren. <sup>33</sup> And he said to him, Lord, with thee I am ready to go, both to prison and to death. <sup>34</sup> And he said, I tell thee, Peter, the cock will not crow this day, until thou shalt thrice deny that thou knowest me.

<sup>35</sup> And he said to them, When I sent you without purse, and bag, and sandals, lacked ye anything? And they said, Nothing. <sup>36</sup> And he said to them, But now, he that has a purse let him take it, and likewise a bag; and he that has no sword, let him sell his garment and buy one. <sup>37</sup> For I say to you, that this which is written must be accomplished in me, And he was reckoned with the lawless; for that which concerns me is having an end. <sup>38</sup> And they said, Lord, behold, here are two swords. And he said to them, It is enough?

<sup>39</sup> And going out, he went as was his custom to the mount of Olives; and the disciples also followed him. <sup>40</sup> And when he was at the place, he said to them, Pray that ye enter not into temptation. <sup>41</sup> And he was parted from them about a stone's throw; and kneeling down, he prayed, <sup>42</sup> saying, Father, if thou art willing <sup>a</sup> to remove this cup from me! Yet, not my will but thine be done. <sup>43 b</sup> And there appeared to him an angel from heaven, strengthening him. <sup>44</sup> And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood

<sup>a</sup> *Many ancient documents read* if thou art willing, remove.

<sup>b</sup> *Many ancient documents omit ver. 43 and 44.*

falling down upon the ground. <sup>45</sup> And rising up from prayer, he came to the disciples, and found them sleeping from sorrow, <sup>46</sup> and said to them, Why sleep ye? rise and pray that ye enter not into temptation.

<sup>47</sup> While he was yet speaking, behold a crowd, and he that was called Judas, one of the twelve, was going before them; and he drew near to Jesus to kiss him. <sup>48</sup> But Jesus said to him, Judas, betrayest thou the Son of man with a kiss? <sup>49</sup> And they who were about him, seeing what would follow, said, Lord, shall we smite with the sword? <sup>50</sup> And a certain one of them smote the servant of the high priest, and took off his right ear. <sup>51</sup> And Jesus answering said, Suffer ye thus far. And he touched his ear, and healed him. <sup>52</sup> And Jesus said to the chief priests and captains of the temple and elders, who were come against him, Have ye come out as against a robber, with swords and staves? <sup>53</sup> When I was daily with you in the temple, ye stretched not forth your hands against me. But this is your hour, and the power of darkness.

<sup>54</sup> And they seized him, and led him away, and brought him into the house of the high priest. But Peter followed afar off. <sup>55</sup> And when they had kindled a fire in the midst of the court, and had sat down together, Peter was sitting in the midst of them. <sup>56</sup> And a certain maid seeing him as he sat by the light, and looking intently on him, said, This man also was with him. <sup>57</sup> And he denied, saying, I do not know him, woman. <sup>58</sup> And after a little while, another seeing him said, Thou also art of them. But Peter said, Man, I am not. <sup>59</sup> And about the space of one hour after, another confidently affirmed, saying, Of a truth this one also was with him; for he is a Galilean too. <sup>60</sup> But Peter said, Man, I know not what thou art saying. And immediately, while he was yet speak-

ing, the cock crowed. <sup>61</sup> And the Lord turning looked upon Peter. And Peter remembered the word of the Lord, how he said to him, Before the cock crows this day, thou wilt deny me thrice. <sup>62</sup> And he went out, and wept bitterly.

<sup>63</sup> And the men who held him mocked him, beating him ; <sup>64</sup> and having blindfolded him they asked him, saying, Prophesy, who is he that struck thee ? <sup>65</sup> And many other things they said, reviling him.

<sup>66</sup> And when it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes ; and they led him away into their Sanhedrin, saying, <sup>67</sup> If thou art the Christ, tell us. But he said to them, If I tell you, ye will not believe. <sup>68</sup> And if I question you, ye will not answer. <sup>69</sup> But henceforth will the Son of man be seated on the right hand of the power of God. <sup>70</sup> And they all said, Art thou then the Son of God ? And he said to them, Ye say it ; because I am. <sup>71</sup> And they said, Why need we any further testimony ? For we ourselves heard it from his own mouth.

**XXIII.** <sup>1</sup> And the whole multitude of them arose, and led him before Pilate. <sup>2</sup> And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is <sup>a</sup> Christ, a king. <sup>3</sup> And Pilate asked him, saying, Art thou the King of the Jews ? And he answered him and said, Thou sayest it. <sup>4</sup> And Pilate said to the chief priests and the multitudes, I find no fault in this man. <sup>5</sup> But they were the more urgent, saying, He stirs up the people, teaching throughout all Judæa, and beginning from Galilee unto this place. <sup>6</sup> And when Pilate heard it, he asked if the man was a Galilæan. <sup>7</sup> And learn-

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<sup>a</sup> Or, an anointed king.

ing that he was of Herod's jurisdiction, he sent him up to Herod, who was himself also in Jerusalem in these days.

<sup>8</sup> Now when Herod saw Jesus, he rejoiced greatly ; for he had long wished to see him, because he had heard concerning him ; and he was hoping to see some sign wrought by him. <sup>9</sup> And he kept questioning him in many words ; but he answered him nothing. <sup>10</sup> And the chief priests and the scribes stood, vehemently accusing him. <sup>11</sup> And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. <sup>12</sup> And Herod and Pilate became friends with each other on that very day ; for before they were at enmity between themselves.

<sup>13</sup> And Pilate called together the chief priests and the rulers and the people, <sup>14</sup> and said to them, Ye brought to me this man, as one perverting the people ; and, behold, I, having examined him before you, found no fault in this man, touching those things whereof ye accuse him. <sup>15</sup> No, nor yet Herod ; for he sent him back to us ; and behold, nothing worthy of death has been done by him. <sup>16</sup> I will therefore chastise him, and release him.\* <sup>18</sup> But they cried out all together, saying, Away with this man, and release to us Barabbas ! <sup>19</sup> one who for a certain insurrection made in the city, and for murder, was cast into prison. <sup>20</sup> And again Pilate spoke to them, wishing to release Jesus. <sup>21</sup> But they shouted, saying, Crucify, crucify him. <sup>22</sup> And a third time he said to them, Why, what evil has this man done ? I found no cause of death in him. I will therefore chastise him, and release him. <sup>23</sup> But they insisted with loud voices,

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\* *Many ancient documents insert ver. 17. Now he must needs release to them at the feast one person. Others add after ver. 19.*



asking that he should be crucified. And their voices prevailed. <sup>24</sup> And Pilate gave sentence, that what they asked should be done. <sup>25</sup> And he released him who because of insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

<sup>26</sup> And when they led him away, they laid hold of one Simon a Cyrenian, coming from the country, and laid on him the cross, to bear it after Jesus.

<sup>27</sup> And there followed him a great multitude of the people, and of women who bewailed and lamented him. <sup>28</sup> But Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. <sup>29</sup> For behold, days are coming, in which they will say, Happy the barren, and the wombs that bore not, and breasts that gave not suck. <sup>30</sup> Then will they begin to say to the mountains, Fall on us; and to the hills, Cover us. <sup>31</sup> For if they do these things in the green tree, what is to take place in the dry?

<sup>32</sup> And there were two others also, malefactors, led with him to be put to death. <sup>33</sup> And when they came to the place which is called A Skull, there they crucified him, and the malefactors, one on the right hand, and the other on the left. <sup>34</sup> And Jesus said, Father, forgive them; for they know not what they do. And in dividing his garments among them, they cast lots. <sup>35</sup> And the people stood beholding. And the rulers also scoffed at him, saying, Others he saved; let him save himself, if this is the Christ of God, the elect. <sup>36</sup> And the soldiers also mocked him, coming to him, offering him vinegar, <sup>37</sup> and saying, If thou art the King of the Jews, save thyself. <sup>38</sup> And there was also

*\* Some ancient documents omit And Jesus said, Father, forgive them; for they know not what they do.*

an inscription over him, THIS IS THE KING OF THE JEWS.

<sup>39</sup> And one of the malefactors who were hanged railed at him, saying, Art not thou the Christ? save thyself and us. <sup>40</sup> But the other answered, and rebuking him, said, Dost thou not even fear God, seeing thou art in the same condemnation? <sup>41</sup> And we indeed justly; for we are receiving the due reward of our deeds; but this man did nothing amiss. <sup>42</sup> And he said, Jesus, remember me, when thou comest <sup>a</sup> in thy kingdom. <sup>43</sup> And he said to him, Verily I say to thee, To-day thou shalt be with me in Paradise.

<sup>44</sup> And it was now about the sixth hour; and there came darkness over the whole land until the ninth hour, <sup>45</sup> the sun's light failing. And the vail of the temple was rent in the midst. <sup>46</sup> And crying with a loud voice, Jesus said, Father, into thy hands I commit my spirit. And having said this, he expired.

<sup>47</sup> And the centurion, seeing what took place, glorified God, saying, Indeed this man was righteous! <sup>48</sup> And all the multitudes who came together to that sight, having beheld the things that took place, returned, beating their breasts. <sup>49</sup> And all his acquaintance were standing afar off, and the women who followed with him from Galilee, seeing these things.

<sup>50</sup> And behold, a man named Joseph, who was a counsellor, a good and righteous man, <sup>51</sup> (he had not consented to their counsel and deed), from Arimathæa a city of the Jews, who was waiting for the kingdom of God, <sup>52</sup> this man went to Pilate, and asked for the body of Jesus. <sup>53</sup> And taking it down, he wrapped it in linen, and laid him in a tomb that was hewn in the rock, where no one was yet laid. <sup>54</sup> And it was the day of the Preparation, and the sabbath drew on.

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<sup>a</sup> Some ancient documents read into.

<sup>55</sup> And the women who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. <sup>56</sup> And returning, they prepared spices and ointments.

And on the sabbath they rested, according to the **XXIV.** commandment. <sup>1</sup> But on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they prepared. <sup>2</sup> And they found the stone rolled away from the tomb. <sup>3</sup> And entering in, they found not the body of the Lord Jesus. <sup>4</sup> And it came to pass, while they were much perplexed about this, behold, two men stood by them in dazzling apparel. <sup>5</sup> And as they became afraid and bowed their faces to the earth, they said to them, Why seek ye the living one among the dead? <sup>6</sup> He is not here, but is risen. Remember how he spoke to you when he was yet in Galilee, <sup>7</sup> saying that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again. <sup>8</sup> And they remembered his words. <sup>9</sup> And returning from the tomb, they reported all these things to the eleven, and to all the rest. <sup>10</sup> Now they were Mary Magdalene, and Joanna, and Mary the mother of James; and the rest of the women with them told these things to the apostles. <sup>11</sup> And these words appeared in their sight as idle talk; and they disbelieved the women. <sup>12</sup> But Peter rose up, and ran to the tomb; and stooping to look in, he sees the linen cloths alone; and he departed to his home, wondering at that which had come to pass.

<sup>13</sup> And, behold, two of them that very day were going to a village named Emmaus, distant sixty furlongs from Jerusalem. <sup>14</sup> And they were conversing together concerning all these things that had happened. <sup>15</sup> And it came to pass, while they were con-

versing and questioning together, Jesus himself drew near and went with them. <sup>16</sup> But their eyes were holden that they should not know him. <sup>17</sup> And he said to them, What are these words, which ye exchange one with another, as ye walk? And they stood still, with sad faces. <sup>18</sup> And one, whose name was Cleopas, answering said to him, Dost thou <sup>a</sup>alone sojourn in Jerusalem and not know the things that have come to pass there in these days? <sup>19</sup> And he said to them, What kind of things? And they said to him, The things concerning Jesus the Nazarene, who was a prophet mighty in work and word before God and all the people; <sup>20</sup> and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. <sup>21</sup> But we were hoping that it was he who was about to redeem Israel. Yea, and beside all this, it is now the third day since these things came to pass. <sup>22</sup> Yea, certain women also of our company made us astonished, who were early at the tomb, <sup>23</sup> and not finding his body, came saying, that they had also seen a vision of angels, who said that he was alive. <sup>24</sup> And some of those who were with us went away to the tomb, and found it even so as the women said; but him they saw not. <sup>25</sup> Then he said to them, O foolish men, and slow of heart to believe in all that the prophets spoke! <sup>26</sup> Was it not necessary that the Christ should suffer these things, and enter into his glory? <sup>27</sup> And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself.

<sup>28</sup> And they drew near to the village, whither they were going; and he made as though he would go

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<sup>a</sup> Or, Dost thou sojourn alone in Jerusalem, and dost thou not know, etc.

further. <sup>29</sup> And they constrained him, saying, Abide with us; for it is toward evening, and the day has now declined. And he went in to abide with them. <sup>30</sup> And it came to pass, as he was reclining at table with them, he took the loaf, and blessed it, and breaking, gave to them. <sup>31</sup> And their eyes were opened, and they recognized him; and he vanished out of their sight. <sup>32</sup> And they said one to another, Was not our heart burning within us, while he talked to us in the way, while he opened to us the Scriptures?

<sup>33</sup> And rising up that very hour, they returned to Jerusalem; and they found the eleven and those who were with them gathered together, <sup>34</sup> saying, The Lord is risen indeed, and has appeared to Simon. <sup>35</sup> And they declared the things that took place in the way, and how he became known to them in the breaking of the loaf.

<sup>36</sup> And while they were speaking these things, he himself stood in the midst of them, and says to them, Peace be to you. <sup>37</sup> But terrified and affrighted, they thought they were beholding a spirit. <sup>38</sup> And he said to them, Why are ye troubled? And wherefore do reasonings arise in your heart? <sup>39</sup> See my hands and my feet, that it is I myself. Handle me, and see; for a spirit has not flesh and bones, as ye behold me having. <sup>40</sup> And saying this, he showed them his hands and his feet. <sup>41</sup> And while they still disbelieved for joy, and wondered, he said to them, Have ye here anything to eat? <sup>42</sup> And they gave him a piece of a broiled fish. <sup>43</sup> And he took, and ate before them.

<sup>44</sup> And he said to them, These are my words which I spoke to you, while I was yet with you, that all things must be fulfilled, which are written in the law

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\* Many ancient documents add and a honeycomb.

of Moses, and the prophets, and the psalms, concerning me. <sup>45</sup>Then he opened their mind, that they might understand the Scriptures, <sup>46</sup>and said to them, Thus it is written, that the Christ should suffer, and should rise from the dead on the third day ; <sup>47</sup>and that repentance <sup>a</sup>and remission of sins should be preached in his name to all the nations, beginning from Jerusalem. <sup>48</sup>Ye are witnesses of these things. <sup>49</sup>And behold, I send forth the promise of my Father upon you. But do ye tarry in the city, until ye are clothed with power from on high.

<sup>50</sup>And he led them out until they were over against Bethany ; and lifting up his hands, he blessed them.

<sup>61</sup>And it came to pass, while he blessed them, he parted from them, and was borne up into heaven.

<sup>52</sup>And they, having worshiped him, returned to Jerusalem with great joy ; <sup>53</sup>and were continually in the temple, blessing God.

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*\* Some ancient documents read unto.*

## THE GOSPEL ACCORDING TO JOHN.

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I. <sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things <sup>a</sup>were made through him; and apart from him was nothing made that has been made. <sup>4</sup>In him was life; and the life was the light of men. <sup>5</sup>And the light shines in the darkness; and the darkness <sup>b</sup>comprehended it not.

<sup>6</sup>There was a man sent from God, whose name was John. <sup>7</sup>The same came for testimony, to testify of the light, that through him all might believe. <sup>8</sup>He was not the light; but [came] to testify of the light. <sup>9</sup>The true light, which lights every man, was coming into the world. <sup>10</sup>He was in the world, and the world was made through him, and the world knew him not. <sup>11</sup>He came to his own, and they that were his own received him not. <sup>12</sup>But as many as received him, he gave to them the right to become children of God, to them that believe on his name; <sup>13</sup>who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

<sup>14</sup>And the Word became flesh, and <sup>c</sup>dwelt among us, full of grace and truth; and we beheld his glory, a

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<sup>a</sup> Or, came into being.    <sup>b</sup> Or, overcame.    <sup>c</sup> Gr., tabernacled.

glory as of the only-begotten from the Father. <sup>15</sup> John testifies of him; and cries, saying, This was he of whom I said, He that comes after me has become before me, because he was before me. <sup>16</sup> Because out of his fullness we all received, and grace for grace. <sup>17</sup> For the law was given through Moses; grace and truth <sup>a</sup> came through Jesus Christ. <sup>18</sup> No one has ever seen God; <sup>b</sup> God only-begotten, who is in the bosom of the Father, he declared him.

<sup>19</sup> And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? <sup>20</sup> And he confessed, and denied not; and he confessed, I am not the Christ. <sup>21</sup> They asked him, What then? Art thou Elijah? He says, I am not. Art thou the Prophet? He answered, No. <sup>22</sup> Then they said to him, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? <sup>23</sup> He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. <sup>24</sup> And they had been sent from the Pharisees. <sup>25</sup> And they asked him, and said to him, Why then dost thou immerse, if thou art not the Christ, nor Elijah, nor the Prophet? <sup>26</sup> John answered them, saying, I immerse in water. In the midst of you stands one whom ye know not, <sup>27</sup> even he who comes after me, the latchet of whose sandal I am not worthy to loose. <sup>28</sup> These things took place in Bethany beyond the Jordan, where John was immersing.

<sup>29</sup> On the morrow, he sees Jesus coming to him, and says, Behold, the Lamb of God, that takes away the sin of the world! <sup>30</sup> This is he of whom I said, After me comes a man who has become before me, because

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<sup>a</sup> Gr., came into being.

<sup>b</sup> *Many ancient documents read the only begotten Son.*



he was before me. <sup>31</sup> And I knew him not; but that he might be made manifest to Israel, for this I came immersing in water. <sup>32</sup> And John testified, saying, I have beheld the Spirit descending as a dove out of heaven, and it abode on him. <sup>33</sup> And I knew him not; but he who sent me to immerse in water, he said to me, Upon whomsoever thou shalt see the Spirit descending, and abiding on him, this is he who immerses in the Holy Spirit. <sup>34</sup> And I have seen, and have testified, that this is the Son of God.

<sup>35</sup> Again, on the morrow, John was standing, and two of his disciples; <sup>36</sup> and looking upon Jesus as he walked, he says, Behold, the Lamb of God! <sup>37</sup> And the two disciples heard him speak, and they followed Jesus. <sup>38</sup> And Jesus turning, and beholding them following, says to them, What seek ye? They said to him, Rabbi (which interpreted means, Teacher), where dost thou abide? <sup>39</sup> He says to them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day. It was about the tenth hour. <sup>40</sup> Andrew, the brother of Simon Peter, was one of the two who heard it from John, and followed him. <sup>41</sup> He finds first his brother Simon, and says to him, We have found the Messiah, which is being interpreted, Christ. <sup>42</sup> He brought him to Jesus. Jesus, looking on him, said, Thou art Simon the son of <sup>a</sup> John; thou shalt be called Cephas, which is interpreted, <sup>b</sup> Peter.

<sup>43</sup> On the morrow he wished to go forth into Galilee. And he finds Philip; and Jesus says to him, Follow me. <sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip finds Nathanael, and says to him, We have found him of whom Moses in the law, and the prophets wrote, Jesus the son of

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<sup>a</sup> Many documents read *Jonah*.

<sup>b</sup> That is, *Rock*.

Joseph, who is from Nazareth. <sup>46</sup> And Nathanael said to him, Can any good thing come out of Nazareth? Philip says to him, Come and see. <sup>47</sup> Jesus saw Nathanael coming to him, and says of him, Behold, an Israelite indeed, in whom is no guile! <sup>48</sup> Nathanael says to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, when thou wast under the fig-tree, I saw thee. <sup>49</sup> Nathanael answered, Rabbi, thou art the Son of God; thou art King of Israel. <sup>50</sup> Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. <sup>51</sup> And he says to him, Verily, verily, I say to you, <sup>a</sup> Ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

**II.** <sup>1</sup> And on the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. <sup>2</sup> And Jesus also was invited, and his disciples, to the marriage. <sup>3</sup> And wine having failed, the mother of Jesus says to him, They have no wine. <sup>4</sup> Jesus says to her, Woman, what have I to do with thee? My hour is not yet come. <sup>5</sup> His mother says to the servants, Whatever he says to you, do. <sup>6</sup> Now there were set there six stone water-jars, after the Jews' custom of purifying, containing two or three <sup>b</sup> firkins apiece. <sup>7</sup> Jesus says to them, Fill the water-jars with water. And they filled them up to the brim. <sup>8</sup> And he says to them, Draw now, and bear to the ruler of the feast. And they bore it. <sup>9</sup> When the ruler of the feast tasted the water that was made wine (and he knew not whence it was, but the servants who had drawn the water knew), the ruler of the feast

<sup>a</sup> Many documents prefix *Henceforth*.

<sup>b</sup> *firkin*: a little less than nine gallons.

calls the bridegroom,<sup>10</sup> and says to him, Every man puts on the good wine first; and when they have drunk freely, then that which is worse. Thou hast kept the good wine until now. <sup>11</sup>This beginning of his signs Jesus wrought in Cana of Galilee, and manifested his glory, and his disciples believed on him.

<sup>12</sup>After this he went down to Capernaum, he, and his mother, and his brothers, and his disciples; and they abode there not many days.

<sup>13</sup>And the passover of the Jews was near; and Jesus went up to Jerusalem. <sup>14</sup>And he found in the temple those who sold oxen and sheep and doves, and the money-changers sitting. <sup>15</sup>And having made a scourge of small cords, he drove all out of the temple, both the sheep and the oxen; and poured out the changers' money, and overthrew the tables; <sup>16</sup>and to those who sold doves he said, Take these things hence; make not my Father's house a house of merchandise. <sup>17</sup>His disciples remembered that it is written, Zeal for thy house will eat me up.

<sup>18</sup>The Jews therefore answered and said to him, What sign dost thou show to us, seeing that thou doest these things? <sup>19</sup>Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. <sup>20</sup>Then the Jews said, Forty and six years was this temple in building, and wilt thou raise it up in three days? <sup>21</sup>But he was speaking about the temple of his body. <sup>22</sup>When therefore he was risen from the dead, his disciples remembered that he said this; and they believed the Scripture, and the word which Jesus spoke.

<sup>23</sup>And when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. <sup>24</sup>But Jesus did not

trust himself to them, because he knew all men, <sup>25</sup> and had no need that any one should testify concerning man ; for he himself knew what was in man.

**III.** <sup>1</sup> But there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to him by night, and said to him, Rabbi, we know that thou hast come from God as a teacher ; for no one can do these signs which thou art doing, unless God be with him. <sup>3</sup> Jesus answered and said to him, Verily, verily, I say to thee, unless one be born <sup>a</sup>anew, he cannot see the kingdom of God. <sup>4</sup> Nicodemus says to him, How can a man be born when he is old ? Can he enter a second time into his mother's womb, and be born ? <sup>5</sup> Jesus answered, Verily, verily, I say to thee, unless one be born of water and the Spirit, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. <sup>7</sup> Wonder not that I said to thee, Ye must be born <sup>a</sup>anew. <sup>8</sup> The wind blows where it will, and thou hearest the sound of it, but knowest not whence it comes and whither it goes. So is every one that is born of the Spirit. <sup>9</sup> Nicodemus answered and said to him, How can these things be ? <sup>10</sup> Jesus answered and said to him, Art thou the teacher of Israel, and dost not understand these things ? <sup>11</sup> Verily, verily, I say to thee, we speak that which we know, and testify that which we have seen ; and ye receive not our testimony. <sup>12</sup> If I told you the earthly things, and ye believe not, how shall ye believe, if I tell you the heavenly things ? <sup>13</sup> And no one has ascended into heaven, but he who descended out of heaven, the Son of man <sup>b</sup> who is in heaven. <sup>14</sup> And as Moses lifted up the serpent in the wilderness, so must the Son of man

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<sup>a</sup> Or, from above.

<sup>b</sup> Some documents omit the words, who is in heaven.

be lifted up; <sup>15</sup> that every one who believes in him may have eternal life.

<sup>16</sup> For God so loved the world, that he gave his only-begotten Son, that every one who believes on him should not perish, but have eternal life. <sup>17</sup> For God sent not his Son into the world to judge the world; but that the world through him might be saved. <sup>18</sup> He that believes on him is not judged; he that believes not has already been judged, because he has not believed on the name of the only-begotten Son of God. <sup>19</sup> And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil. <sup>20</sup> For every one that practices evil hates the light, and comes not to the light, lest his works should be <sup>a</sup> reproved. <sup>21</sup> But he that does the truth comes to the light, that his works may be made manifest, that they have been wrought in God.

<sup>22</sup> After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and immersed. <sup>23</sup> And John also was immersing in Ænon near Salim, because there was much water there; and they came, and were immersed. <sup>24</sup> For John was not yet cast into prison. <sup>25</sup> Then there arose a question, on the part of John's disciples with a Jew, about purification. <sup>26</sup> And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou hast testified, behold, he immerses, and all are coming to him. <sup>27</sup> John answered and said, A man can receive nothing, unless it is given him from heaven. <sup>28</sup> Ye yourselves bear me testimony, that I said, I am not the Christ, but that I am sent before him. <sup>29</sup> He that has the bride is the bridegroom. But the friend of the bride-

groom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This my joy therefore is made full. <sup>30</sup>He must increase, but I must decrease.

<sup>31</sup>He that comes from above is above all; he that is from the earth is from the earth, and speaks from the earth; he that comes from heaven is above all. <sup>32</sup>What he has seen and heard, that he testifies; and his testimony no one receives. <sup>33</sup>He that received his testimony has set his seal, That God is true. <sup>34</sup>For he whom God sent speaks the words of God; for he gives not the Spirit by measure [to him]. <sup>35</sup>The Father loves the Son, and has given all things into his hand. <sup>36</sup>He that believes on the Son has eternal life; but he that disbelieves the Son shall not see life, but the wrath of God abides on him.

**IV.** <sup>1</sup>When therefore the Lord knew that the Pharisees heard, that Jesus is making and immersing more disciples than John (<sup>2</sup>although Jesus himself was not immersing, but his disciples), <sup>3</sup>he left Judæa, and departed again into Galilee. <sup>4</sup>And he must needs go through Samaria. <sup>5</sup>He comes therefore to a city of Samaria, called Sychar, near to the piece of land that Jacob gave to his son Joseph. <sup>6</sup>And Jacob's well was there. Jesus therefore, being wearied with the journey, sat thus at the well. It was about the sixth hour.

<sup>7</sup>There comes a woman of Samaria to draw water. Jesus says to her, Give me to drink. <sup>8</sup>For his disciples had gone away into the city to buy food. <sup>9</sup>The Samaritan woman therefore says to him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? For Jews do not associate with Samaritans. <sup>10</sup>Jesus answered and said to her, If thou knewest the gift of God, and who it is that says to thee, Give me to drink, thou wouldst have asked

of him, and he would have given thee living water. <sup>11</sup>The woman says to him, Sir, thou hast nothing to draw with, and the well is deep. Whence then hast thou the living water? <sup>12</sup>Art thou greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle? <sup>13</sup>Jesus answered and said to her, Every one that drinks of this water will thirst again. <sup>14</sup>But whoever drinks of the water that I will give him will never thirst; but the water that I will give him will become in him a well of water, springing up into eternal life. <sup>15</sup>The woman says to him, Sir, give me this water, that I may not thirst, nor come all the way hither to draw. <sup>16</sup>Jesus says to her, Go, call thy husband, and come hither. <sup>17</sup>The woman answered and said, I have no husband. Jesus says to her, Thou saidst well, I have no husband. <sup>18</sup>For thou hast had five husbands; and he whom thou now hast is not thy husband. This thou hast said truly. <sup>19</sup>The woman says to him, Sir, I perceive that thou art a prophet. <sup>20</sup>Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. <sup>21</sup>Jesus says to her, Woman, believe me, an hour is coming, when ye will neither in this mountain nor in Jerusalem worship the Father. <sup>22</sup>Ye worship that which ye know not; we worship that which we know; because salvation is from the Jews. <sup>23</sup>But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such the Father also seeks to be his worshipers. <sup>24</sup>God is spirit; and they that worship him, must worship in spirit and truth. <sup>25</sup>The woman says to him, I know that Messiah comes (who is called Christ); when he has come, he will tell us all things. <sup>26</sup>Jesus says to her, I that am talking to thee am he.

<sup>27</sup> And upon this came his disciples; and they wondered that he was talking with a woman. Yet no one said, What seekest thou? or, Why talkest thou with her? <sup>28</sup> The woman then left her water-jar, and went away into the city; and she says to the men, <sup>29</sup> Come, see a man who told me all things that ever I did. Is this the Christ? <sup>30</sup> Then they went out of the city, and were coming to him. <sup>31</sup> In the mean time the disciples besought him, saying, Rabbi, eat. <sup>32</sup> But he said to them, I have food to eat that ye know not of. <sup>33</sup> The disciples therefore said one to another, Has any one brought him anything to eat? <sup>34</sup> Jesus says to them, My food is to do the will of him who sent me, and to complete his work. <sup>35</sup> Do ye not say, that there are yet four months, and then comes the harvest? Behold, I say to you, lift up your eyes and behold the fields, that they are already white for harvest. <sup>36</sup> He that reaps receives wages, and gathers fruit to life eternal; that both he that sows and he that reaps may rejoice together. <sup>37</sup> For herein is the saying true, One sows, and another reaps. <sup>38</sup> I sent you to reap that on which ye have not labored. Others have labored, and ye have entered into their labor.

<sup>39</sup> And many of the Samaritans of that city believed on him because of the word of the woman, who testified, He told me all that ever I did. <sup>40</sup> When therefore the Samaritans came to him, they besought him to abide with them. And he abode there two days. <sup>41</sup> And many believed because of his word; <sup>42</sup> and said to the woman, We no longer believe because of thy saying; for we ourselves have heard, and know that this is in truth the Savior of the world.

<sup>43</sup> And after the two days he departed thence, and went into Galilee. <sup>44</sup> For Jesus himself testified, that



a prophet has no honor in his own country. <sup>45</sup> When therefore he came into Galilee, the Galilæans received him, having seen all that he did in Jerusalem at the feast; for they also went to the feast.

<sup>46</sup> So he came again into Cana of Galilee, where he made the water wine. And there was a certain court-officer, whose son was sick, in Capernaum. <sup>47</sup> When he heard that Jesus was come out of Judea into Galilee, he went to him, and besought him that he would come down and heal his son; for he was about to die. <sup>48</sup> Jesus therefore said to him, Unless ye see signs and wonders, ye will in no wise believe. <sup>49</sup> The court-officer says to him, Sir, come down before my child die. <sup>50</sup> Jesus says to him, Go thy way; thy son lives. The man believed the word that Jesus spoke to him, and went his way. <sup>51</sup> And as he was now going down, his servants met him, and brought word saying that his son lived. <sup>52</sup> He inquired of them, therefore, the hour when he began to amend. They said therefore to him, Yesterday, at the seventh hour, the fever left him. <sup>53</sup> So the father knew that it was at that hour in which Jesus said to him, Thy son lives. And he himself believed, and his whole house. <sup>54</sup> This again, a second sign, Jesus did, when he had come out of Judea into Galilee.

V. <sup>1</sup> After these things there was a feast of the Jews; and Jesus went up to Jerusalem. <sup>2</sup> And there is in Jerusalem by the sheep-gate a pool, which is called in Hebrew Bethesda, having five porticoes. <sup>3</sup> In these lay a multitude of the sick, of blind, lame, withered.\*

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\* *The best ancient documents omit the words, waiting for the moving of the water. <sup>1</sup> For an angel went down at a certain season into the pool and troubled the water. He therefore, who first went in after the troubling of the water, was made well of whatever disease he had.*

<sup>5</sup>And a certain man was there, who had an infirmity thirty-eight years. <sup>6</sup>Jesus seeing this man lying, and knowing that he had been already a long time thus, says to him, Dost thou wish to be made whole? <sup>7</sup>The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another goes down before me. <sup>8</sup>Jesus says to him, Rise, take up thy bed, and walk. <sup>9</sup>And straightway the man became well, and took up his bed and walked.

And on that day was the sabbath. <sup>10</sup>The Jews therefore said to him that was cured, It is the sabbath; and it is not lawful for thee to carry the bed. <sup>11</sup>But he answered them, He who made me well, the same said to me, Take up thy bed, and walk. <sup>12</sup>They asked him, Who is the man that said to thee, Take it up and walk? <sup>13</sup>And he who was healed knew not who it was; for Jesus withdrew, there being a multitude in the place. <sup>14</sup>Afterward Jesus finds him in the temple. And he said to him, Behold, thou hast been made well; sin no more, lest something worse befall thee. <sup>15</sup>The man went away, and told the Jews that it was Jesus who made him well. <sup>16</sup>And on this account the Jews persecuted Jesus, because he did these things on the sabbath. <sup>17</sup>But Jesus answered them, My Father works until now, and I work. <sup>18</sup>On this account therefore the Jews sought the more to kill him, because he not only broke the sabbath, but also called God his own Father, making himself equal with God.

<sup>19</sup>Then answered Jesus and said to them, Verily, verily, I say to you, the Son can do nothing of himself, but what he sees the Father doing; for what things soever he does, these the Son does in like manner also. <sup>20</sup>For the Father loves the Son, and

shows him all things that he himself does; and greater works than these will he show him, that ye may wonder. <sup>21</sup> For as the Father raises the dead, and makes them alive; so also the Son makes alive whom he will. <sup>22</sup> For neither does the Father judge any one; but all judgment he has given to the Son; <sup>23</sup> that all may honor the Son, even as they honor the Father. He that honors not the Son, honors not the Father who sent him. <sup>24</sup> Verily, verily, I say to you, he that hears my word, and believes him who sent me, has eternal life, and comes not into judgment, but has passed out of death into life. <sup>25</sup> Verily, verily, I say to you, an hour is coming, and now is, when the dead will hear the voice of the Son of God; and they that hear shall live. <sup>26</sup> For as the Father has life in himself, so he gave to the Son also to have life in himself. <sup>27</sup> And he gave him authority to execute judgment, because he is Son of man. <sup>28</sup> Wonder not at this; because an hour is coming, in which all that are in the graves will hear his voice, <sup>29</sup> and shall come forth; they that did good, to the resurrection of life, and they that practised evil, to the resurrection of judgment.

<sup>30</sup> I can of myself do nothing. As I hear, I judge; and my judgment is righteous; because I seek not my own will, but the will of him who sent me. <sup>31</sup> If I testify concerning myself, my testimony is not true. <sup>32</sup> It is another that testifies concerning me; and I know that the testimony which he testifies of me is true. <sup>33</sup> Ye have sent to John, and he has testified to the truth. <sup>34</sup> But not from man do I receive the testimony; but these things I say, that ye may be saved. <sup>35</sup> He was the burning and shining lamp; and ye were willing to rejoice for a season in his light. <sup>36</sup> But I have testimony greater than that

of John ; for the works which the Father has given me to complete, the works themselves that I do testify concerning me, that the Father hath sent me. <sup>37</sup> And the Father, who sent me, he has testified concerning me. Ye have neither heard his voice at any time, nor have ye seen his form. <sup>38</sup> And ye have not his word abiding in you ; because whom he sent, him ye believe not. <sup>39</sup> Ye search the Scriptures ; because in them ye think ye have eternal life, and it is they that testify concerning me ; <sup>40</sup> and ye are not willing to come to me, that ye may have life. <sup>41</sup> Glory from men I do not receive. <sup>42</sup> But I know you, that ye have not the love of God in yourselves. <sup>43</sup> I have come in my Father's name, and ye receive me not ; if another comes in his own name, him ye will receive. <sup>44</sup> How can ye believe, while ye receive glory from one another, and the glory that is from the only God ye seek not ? <sup>45</sup> Do not think that I will accuse you to the Father ; there is one that accuses you, Moses in whom ye have placed your hope. <sup>46</sup> For if ye believed Moses, ye would believe me ; for he wrote concerning me. <sup>47</sup> But if ye believe not his writings, how will ye believe my words ?

**VI.** <sup>1</sup> After these things Jesus went away, beyond the sea of Galilee, which is the sea of Tiberias. <sup>2</sup> And a great multitude followed him, because they saw the signs which he did on the sick. <sup>3</sup> And Jesus went up into the mountain, and there he sat with his disciples. <sup>4</sup> And the passover, the feast of the Jews, was near. <sup>5</sup> Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, says to Philip, Whence are we to buy <sup>b</sup> bread that these may eat ? <sup>6</sup> And this he said to try him ; for

<sup>a</sup> Or, Search.

<sup>b</sup> Or, loaves.

he himself knew what he was about to do. <sup>7</sup> Philip answered him, Two hundred denáries worth of <sup>a</sup> bread is not enough for them, that each one may take a little. <sup>8</sup> One of his disciples, Andrew, the brother of Simon Peter, says to him, <sup>9</sup> There is a lad here, who has five barley loaves and two small fishes; but what are these among so many? <sup>10</sup> Jesus said, Make the men recline. Now there was much grass in the place. So the men reclined, in number about five thousand. <sup>11</sup> Jesus therefore took the loaves; and having given thanks, he distributed to those who were reclining; and likewise of the fishes as much as they wished. <sup>12</sup> And when they were filled, he says to his disciples, Gather up the pieces which remain over, that nothing be lost. <sup>13</sup> So they gathered them together, and filled twelve baskets with pieces from the five barley loaves, which remained over to those who had eaten. <sup>14</sup> The men therefore, seeing the sign that he did, said, This is of a truth the Prophet that comes into the world. <sup>15</sup> Jesus therefore, knowing that they were about to come and take him by force, to make him a king, withdrew again into the mountain, himself alone.

<sup>16</sup> And when evening came, his disciples went down to the sea, <sup>17</sup> and entering into a boat, were going over the sea to Capernaum. And it was now dark, and Jesus had not yet come to them; <sup>18</sup> and as a strong wind was blowing, the sea began to rise. <sup>19</sup> When therefore they had rowed about twenty-five or thirty furlongs, they behold Jesus walking on the sea, and drawing near to the boat; and they were afraid. <sup>20</sup> But he says to them, It is I, fear not. <sup>21</sup> They were willing therefore to receive him into the boat; and straightway the boat was at the land whither they were going.

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<sup>a</sup> Or, loaves.

<sup>22</sup> On the morrow, the multitude that stood on the other side of the sea saw that there was no other boat there but one, and that Jesus went not with his disciples into the boat, but his disciples went away alone (<sup>23</sup> yet there came boats from Tiberias near to the place where they ate bread, when the Lord had given thanks); <sup>24</sup> when therefore the multitude saw that Jesus was not there, nor his disciples, they themselves entered into the boats, and came to Capernaum, seeking for Jesus. <sup>25</sup> And having found him on the other side of the sea, they said to him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them and said, Verily, verily, I say to you, ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled. <sup>27</sup> Work not for the food that perishes, but for the food that abides unto eternal life, which the Son of man will give to you; for him the Father, God, has sealed. <sup>28</sup> They said therefore to him, What are we to do, that we may work the works of God? <sup>29</sup> Jesus answered and said to them, This is the work of God, that ye believe on him whom he sent. <sup>30</sup> They said therefore to him, What sign doest thou then, that we may see, and believe thee? What dost thou work? <sup>31</sup> Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. <sup>32</sup> Jesus therefore said to them, Verily, verily, I say to you, Moses has not given you the bread out of heaven; but my Father gives you the true bread out of heaven. <sup>33</sup> For the bread of God is that which comes down out of heaven, and gives life to the world. <sup>34</sup> They said therefore to him, Lord, evermore give us this bread. <sup>35</sup> Jesus said to them, I am the bread of life. He that comes to me shall not hunger, and he that believes on me shall never thirst. <sup>36</sup> But I said to you, that ye have even seen me, and do not believe. <sup>37</sup> All

that the Father gives me will come to me; and him that comes to me I will in no wise cast out. <sup>38</sup> Because I have come down from heaven, not to do my own will, but the will of him who sent me. <sup>39</sup> And this is the will of him who sent me, that of all which he has given me I should lose nothing, but should raise it up at the last day. <sup>40</sup> For this is the will of my Father, that every one who beholds the Son, and believes on him, should have eternal life; and I will raise him up in the last day.

<sup>41</sup> The Jews therefore murmured concerning him, because he said, I am the bread that came down out of heaven. <sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How does he say now, I have come down out of heaven? <sup>43</sup> Jesus answered and said to them, Murmur not among yourselves. <sup>44</sup> No one can come to me, unless the Father who sent me draw him; and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, And they shall all be taught of God. Every one that has heard from the Father, and has learned, comes to me. <sup>46</sup> Not that any one has seen the Father, save he who is from God, he has seen the Father. <sup>47</sup> Verily, verily, I say to you, he that believes has eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and died. <sup>50</sup> This is the bread that comes down out of heaven, that one may eat of it, and not die. <sup>51</sup> I am the living bread that came down out of heaven. If any one eat of this bread, he will live forever; yea, and the bread which I will give is my flesh, for the life of the world.

<sup>52</sup> The Jews therefore contended with one another, saying, How can this man give us his flesh to eat? <sup>53</sup> Jesus therefore said to them, Verily, verily, I say

to you, unless ye eat the flesh of the Son of man, and drink his blood, ye have no life in yourselves. <sup>54</sup> He that eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day. <sup>55</sup> For my flesh is true food, and my blood is true drink. <sup>56</sup> He that eats my flesh, and drinks my blood, abides in me, and I in him. <sup>57</sup> As the living Father sent me, and I live through the Father; so he that eats me, he also shall live through me. <sup>58</sup> This is the bread that came down out of heaven. Not as the fathers ate and died; he that eats this bread shall live forever. <sup>59</sup> These things said he in the synagogue, while teaching in Capernaum.

<sup>60</sup> Many therefore of his disciples, when they heard it, said, This is a hard saying; who can hear it? <sup>61</sup> But Jesus, knowing in himself that his disciples murmured at this, said to them, Is this a stumbling block to you? <sup>62</sup> What then if ye behold the Son of man ascending where he was before? <sup>63</sup> It is the spirit that makes alive, the flesh profits nothing; the words which I have spoken to you are spirit and are life. <sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who those were that believed not, and who it was that would betray him. <sup>65</sup> And he said, For this cause I have said to you, that no one can come to me, unless it be given him from the Father. <sup>66</sup> Upon this many of his disciples went back, and walked no more with him.

<sup>67</sup> Jesus said therefore to the twelve, Do ye also wish to go away? <sup>68</sup> Simon Peter answered him, Lord, to whom shall we go? Thou hast words of eternal life. <sup>69</sup> And we have believed and know, that thou art the Holy One of God. <sup>70</sup> Jesus answered them, Did I not choose you, the twelve, and one of you is a devil. <sup>71</sup> But he was speaking of Judas, son of Simon Is-



cariot; for he it was that was about to betray him, being one of the twelve.

**VII.** <sup>1</sup> And after these things Jesus walked in Galilee; for he was not willing to walk in Judæa, because the Jews were seeking to kill him. <sup>2</sup> Now the feast of the Jews, the feast of tabernacles, was at hand. <sup>3</sup> His brothers therefore said to him, Depart hence, and go into Judæa, that thy disciples also may behold thy works that thou doest. <sup>4</sup> For no one does anything in secret, and he himself seeks to be known openly. If thou doest these things, manifest thyself to the world. <sup>5</sup> For even his brothers did not believe on him. <sup>6</sup> Jesus therefore says to them, My time is not yet come; but your time is always ready. <sup>7</sup> The world can not hate you; but me it hates, because I testify concerning it, that its works are evil. <sup>8</sup> Go ye up to the feast. I am <sup>a</sup> not going up to this feast; because my time is not yet fully come. <sup>9</sup> Having said these things to them, he abode in Galilee.

<sup>10</sup> But when his brothers had gone up to the feast, then he also went up, not openly, but as it were in secret. <sup>11</sup> The Jews therefore sought him at the feast, and said, Where is he? <sup>12</sup> And there was much murmuring among the multitudes concerning him. Some said, He is a good man; others said, Nay, but he leads the multitude astray. <sup>13</sup> Yet no one spoke openly concerning him, for fear of the Jews.

<sup>14</sup> But when it was already the midst of the feast, Jesus went up into the temple and was teaching. <sup>15</sup> The Jews therefore wondered, saying, How knows this man letters, having never learned? <sup>16</sup> Jesus therefore answered them, and said, My teaching is not mine, but his who sent me. <sup>17</sup> If any one wishes to do his will, he shall know concerning the teaching,

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<sup>a</sup> *Many ancient documents add yet.*

whether it is of God, or whether I speak from myself. <sup>18</sup> He that speaks from himself seeks his own glory; but he that seeks the glory of him who sent him, he is true, and there is no unrighteousness in him. <sup>19</sup> Has not Moses given you the law, and none of you does the law? Why do ye seek to kill me? <sup>20</sup> The multitude answered, Thou hast a demon; who seeks to kill thee? <sup>21</sup> Jesus answered and said to them, I did one work, and ye all wonder. <sup>22</sup> For this cause has Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. <sup>23</sup> If a man receives circumcision on the sabbath, that the law of Moses may not be broken; are ye angry at me, because I made a whole man well on the sabbath? <sup>24</sup> Judge not according to appearance, but judge the righteous judgment.

<sup>25</sup> Some therefore of those of Jerusalem said, Is not this he whom they seek to kill? <sup>26</sup> And, lo, he speaks openly, and they say nothing to him. Have the rulers come to know in truth that this is the Christ? <sup>27</sup> Yet we know this man, whence he is; but when the Christ comes, no one knows whence he is. <sup>28</sup> Jesus therefore cried in the temple, teaching and saying, Ye both know me, and ye know whence I am; and I have not come of myself, but he that sent me is true, whom ye know not. <sup>29</sup> I know him; because I am from him, and he sent me. <sup>30</sup> They sought therefore to seize him; and no one laid hands on him, because his hour had not yet come. <sup>31</sup> But of the multitude many believed on him, and said, When the Christ comes, will he do more signs than those which this man has done?

<sup>32</sup> The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to seize him. <sup>33</sup> Jesus

therefore said, Yet a little while I am with you, and I go to him who sent me. <sup>34</sup> Ye will seek me, and will not find me; and where I am, ye can not come. <sup>35</sup> The Jews said therefore among themselves, Whither is this man about to go, that we shall not find him? Is he about to go to the Dispersion among the Greeks, and teach the Greeks? <sup>36</sup> What is this word that he said, Ye will seek me, and will not find me; and where I am, ye can not come?

<sup>37</sup> Now in the last day, the great day of the feast, Jesus stood and cried, saying, If any one thirst, let him come to me and drink. <sup>38</sup> He that believes on me, as said the Scripture, <sup>a</sup>from within him shall flow rivers of living water. <sup>39</sup> And this he spoke concerning the Spirit, which they that believed on him were about to receive; for the <sup>b</sup>Spirit was not yet, because Jesus was not yet glorified. <sup>40</sup> Some of the multitude therefore, hearing these words, said, Truly this is the Prophet. <sup>41</sup> Others said, This is the Christ. But some said, Does the Christ then come out of Galilee? <sup>42</sup> Has not the Scripture said, that the Christ comes of the seed of David, and from the village of Bethlehem, where David was? <sup>43</sup> A division therefore arose among the multitude because of him. <sup>44</sup> And some of them were wishing to seize him; but no one laid hands on him.

<sup>45</sup> The officers therefore came to the chief priests and Pharisees; and they said to them, Why did ye not bring him? <sup>46</sup> The officers answered, Never man spoke <sup>c</sup>thus. <sup>47</sup> Then the Pharisees answered them, Are ye also led astray? <sup>48</sup> Has any one of the rulers, or of the Pharisees, believed on him? <sup>49</sup> But this multitude,

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<sup>a</sup> *Gr.*, out of his belly.

<sup>b</sup> *Some documents prefix the word Holy.*

<sup>c</sup> *Some documents read like this man; others as this man speaks.*

who know not the law, are accursed. <sup>50</sup> Nicodemus says to them (he who came to him before, being one of them), <sup>51</sup> Does our law judge a man, unless it first hear from him, and know what he does? <sup>52</sup> They answered and said to him, Art thou also of Galilee? Search, and see, that out of Galilee arises no prophet.

**VIII.** <sup>53</sup> [And each one went to his house. <sup>1</sup> Jesus went to the mount of Olives.

<sup>2</sup> And early in the morning he came again into the temple, and all the people came to him; and having sat down he was teaching them. <sup>3</sup> And the scribes and the Pharisees bring to him a woman taken in adultery; and having placed her in the midst, <sup>4</sup> they say to him, Teacher, this woman was taken in adultery, in the very act. <sup>5</sup> Now in the law Moses commanded us, that such should be stoned; what then dost thou say? <sup>6</sup> This they said, trying him, that they might have an accusation against him. But Jesus, having stooped down, was writing with his finger in the ground. <sup>7</sup> And as they continued asking him, raising himself up, he said to them, He that is without sin among you, let him first cast a stone at her. <sup>8</sup> And again stooping down, he wrote with his finger in the ground. <sup>9</sup> And they hearing it, went out one by one, beginning at the eldest, unto the last; and Jesus was left alone, and the woman as she was in the midst. <sup>10</sup> And Jesus lifted himself up, and said to her, Woman, where are they? Did no one condemn thee? <sup>11</sup> She said, No one, Lord. And Jesus said to her, Neither do I condemn thee; go thy way, henceforth sin no more.]

<sup>12</sup> Then Jesus spoke to them again, saying, I am the light of the world; he that follows me shall

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*\* Most of the ancient documents omit the words in brackets. Those which contain the passage vary much from one another.*

not walk in the darkness, but shall have the light of life. <sup>13</sup>The Pharisees therefore said to him, Thou testifiest concerning thyself; thy testimony is not true. <sup>14</sup>Jesus answered and said to them, Even if I testify concerning myself, my testimony is true; because I know whence I came, and whither I go; but ye know not whence I come, or whither I go. <sup>15</sup>Ye judge according to the flesh; I judge no one. <sup>16</sup>But even if I judge, my judgment is true; because I am not alone, but I and the Father who sent me. <sup>17</sup>And in your law also it is written, that the testimony of two men is true. <sup>18</sup>I am he that testifies concerning myself, and the Father who sent me testifies concerning me. <sup>19</sup>They said therefore to him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father. If ye knew me, ye would know my Father also. <sup>20</sup>These words he spoke in the treasury, while teaching in the temple; and yet no one laid hands on him, because his hour had not yet come.

<sup>21</sup>Then he said to them again, I go away, and ye will seek me, and will die in your sin. Where I go, ye can not come. <sup>22</sup>The Jews therefore said, Will he kill himself? because he says, Where I go, ye can not come. <sup>23</sup>And he said to them, Ye are from beneath; I am from above. Ye are from this world; I am not from this world. <sup>24</sup>I said therefore to you, that ye will die in your sins; for unless ye believe that I am he, ye will die in your sins. <sup>25</sup>Then they said to him, Who art thou? Jesus said to them, <sup>26</sup>That which I am also saying to you from the beginning. <sup>26</sup>I have many things to say and to judge concerning you. But he who sent me is true; and the things which I heard from him, these I speak to the world. <sup>27</sup>They knew not that he was speaking

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<sup>a</sup>Or, Altogether that which I am also saying to you.

to them of the Father. <sup>28</sup> Jesus therefore said, When ye have lifted up the Son of man, then ye will know that I am he; and of myself I do nothing, but as the Father taught me these things I speak. <sup>29</sup> And he who sent me is with me. He has not left me alone; because I do always the things that are pleasing to him. <sup>30</sup> As he spoke these things many believed on him.

<sup>31</sup> Then Jesus said to those Jews who had believed him, If ye abide in my word, ye are truly my disciples; <sup>32</sup> and ye will know the truth, and the truth will make you free. <sup>33</sup> They answered him, We are Abraham's seed, and have never been in bondage to any one. How sayest thou, Ye will become freemen? <sup>34</sup> Jesus answered them, Verily, verily, I say to you, every one who commits sin is a slave of sin. <sup>35</sup> And the slave abides not in the house forever. <sup>36</sup> The Son abides forever; if then the Son makes you free, ye will be freemen indeed. <sup>37</sup> I know that ye are Abraham's seed; but ye seek to kill me, because my word has no place in you. <sup>38</sup> I speak what I have seen with my Father; so ye also do what ye have heard from your father. <sup>39</sup> They answered and said to him, Our father is Abraham. Jesus says to them, If ye were children of Abraham, ye would do the works of Abraham. <sup>40</sup> But now ye seek to kill me, a man who has spoken to you the truth, which I heard from God. This Abraham did not. <sup>41</sup> Ye do the works of your father. They said to him, We were not born of fornication; we have one father, God. <sup>42</sup> Jesus said to them, If God were your father, ye would love me; for from God I came forth, and have come; for neither have I come of myself, but he sent me. <sup>43</sup> Why do ye not understand my speech? Because ye can not hear my word. <sup>44</sup> Ye are of your father the Devil, and the desires of your father ye

wish to do. He was a murderer from the beginning, and stands not in the truth, because truth is not in him. When he speaks the lie, he speaks of his own; because he is a liar, and the father of it. <sup>45</sup> And because I speak the truth, ye believe me not. <sup>46</sup> Which of you convicts me of sin? If I speak truth, why do ye not believe me? <sup>47</sup> He that is of God hears the words of God; on this account ye hear them not, because ye are not of God.

<sup>48</sup> The Jews answered and said to him, Do we not say well, that thou art a Samaritan, and hast a demon? <sup>49</sup> Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me. <sup>50</sup> And I seek not my own glory; there is one that seeks, and judges. <sup>51</sup> Verily, verily, I say to you, if any one keeps my word, he will never behold death. <sup>52</sup> The Jews said to him, Now we know that thou hast a demon. Abraham and the prophets died; and thou sayest, If any one keeps my word, he will never taste of death. <sup>53</sup> Art thou greater than our father Abraham, who died? And the prophets died. Whom makest thou thyself? <sup>54</sup> Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifies me, of whom ye say, that he is your God. <sup>55</sup> And ye know him not; but I know him. And if I say, I know him not, I shall be a liar like you. But I know him, and I keep his word. <sup>56</sup> Abraham, your father, rejoiced to see my day; and he saw it, and was glad. <sup>57</sup> The Jews therefore said to him, Thou art not yet fifty years old, and hast thou seen Abraham? <sup>58</sup> Jesus said to them, Verily, verily, I say to you, before Abraham came into being, I am. <sup>59</sup> They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

**IX.** <sup>1</sup> And passing along, he saw a man blind from his birth. <sup>2</sup> And his disciples asked him, saying, Rabbi, who sinned, this man or his parents, that he should be born blind? <sup>3</sup> Jesus answered, Neither this man sinned, nor his parents; but that the works of God might be manifested in him. <sup>4</sup> We must work the works of him who sent me, while it is day. Night is coming, when no one can work. <sup>5</sup> When I am in the world, I am the world's light. <sup>6</sup> Having thus spoken, he spit on the ground, and made clay of the spittle, and anointed his eyes with the clay, <sup>7</sup> and said to him, Go, wash in the pool of Siloam (which is interpreted, Sent). He went away therefore, and washed, and came seeing.

<sup>8</sup> Then the neighbors, and they who formerly were wont to behold him that he was a beggar, said, Is not this he that sits and begs? <sup>9</sup> Some said, This is he; others, No, but he is like him; he said, I am he. <sup>10</sup> They said therefore to him, How were thine eyes opened? <sup>11</sup> He answered, The man that is called Jesus made clay, and anointed my eyes, and said to me, Go to Siloam, and wash. So I went away and washed, and I received sight. <sup>12</sup> They said to him, Where is he? He says, I do not know.

<sup>13</sup> They bring to the Pharisees him who before was blind. <sup>14</sup> And it was a sabbath on the day when Jesus made the clay, and opened his eyes. <sup>15</sup> Again therefore the Pharisees also asked him, how he received sight. And he said to them, He put clay upon my eyes, and I washed, and do see. <sup>16</sup> Hence some of the Pharisees said, This man is not from God, because he keeps not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. <sup>17</sup> So they say to the blind man again, What sayest thou about him, see-



ing that he opened thine eyes. He said, He is a prophet.

<sup>18</sup>The Jews therefore did not believe concerning him, that he was blind and received sight, until they called the parents of him that received sight. <sup>19</sup>And they asked them, saying, Is this your son, who ye say was born blind? How then does he now see? <sup>20</sup>Then his parents answered and said, We know that this is our son, and that he was born blind. <sup>21</sup>But how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age; he will speak for himself. <sup>22</sup>These things said his parents, because they feared the Jews; for the Jews had agreed already, that if any one should confess him to be Christ, he should be put out of the synagogue. <sup>23</sup>On this account his parents said, He is of age; ask him.

<sup>24</sup>So they called a second time the man that was blind, and said to him, Give glory to God, we know that this man is a sinner. <sup>25</sup>He answered, Whether he is a sinner, I do not know; one thing I know, that, whereas I was blind, now I see. <sup>26</sup>They said then to him, What did he do to thee? How opened he thine eyes? <sup>27</sup>He answered them, I have told you, and ye did not hear: why do ye wish to hear it again? Do ye also wish to become his disciples? <sup>28</sup>They reviled him, and said, Thou art his disciple; but we are Moses' disciples. <sup>29</sup>We know that God has spoken to Moses; but this man we do not know whence he is. <sup>30</sup>The man answered and said to them, Why herein is the wonder, that ye do not know whence he is, and he opened my eyes. <sup>31</sup>We know that God hears not sinners. But if any one is a worshiper of God, and does his will, him he hears. <sup>32</sup>Since the world began, it was not heard that any one opened the eyes of one born blind. <sup>33</sup>If this man

were not from God, he could do nothing. <sup>34</sup>They answered and said to him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

<sup>35</sup>Jesus heard that they cast him out; and finding him, he said, Dost thou believe on the <sup>a</sup>Son of God? <sup>36</sup>He answered and said, And who is he, Lord, that I may believe on him? <sup>37</sup>Jesus said to him, Thou hast both seen him, and he it is that is talking with thee. <sup>38</sup>And he said, Lord, I believe. And he worshiped him.

<sup>39</sup>And Jesus said, For judgment came I into this world; that they who see not may see, and that they who see may become blind. <sup>40</sup>Some of the Pharisees, those who were with him, heard these things, and said to him, Are we also blind? <sup>41</sup>Jesus said to them, If ye were blind, ye would have no sin. But now ye say, We see, your sin abides.

**X.** <sup>1</sup>Verily, verily, I say to you, He that enters not through the door into the sheepfold, but climbs up some other way, he is a thief and a robber. <sup>2</sup>But he that enters in through the door is shepherd of the sheep. <sup>3</sup>To him the porter opens, and the sheep hear his voice; and he calls his own sheep by name, and leads them out. <sup>4</sup>When he puts forth all his own, he goes before them; and the sheep follow him, because they know his voice. <sup>5</sup>But a stranger they will not follow, but will flee from him; because they know not the voice of strangers. <sup>6</sup>This similitude spoke Jesus to them; but they understood not what things they were which he spoke to them.

<sup>7</sup>Jesus therefore said to them again, Verily, verily, I say to you, I am the door of the sheep. <sup>8</sup>All who came before me are thieves and robbers; but the

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<sup>a</sup> Some early documents read the Son of man.

sheep did not hear them. <sup>9</sup> I am the door. If any one enter in through me, he shall be saved, and shall go in and out and find pasture. <sup>10</sup> The thief comes not but to steal, and to kill, and to destroy. I came that they may have life, and that they may have it abundantly.

<sup>11</sup> I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup> He that is a hireling, and not a shepherd, whose own the sheep are not, beholds the wolf coming, and leaves the sheep and flees, and the wolf seizes them, and scatters them, <sup>13</sup> because he is a hireling, and cares not for the sheep. <sup>14</sup> I am the good shepherd; and I know my own, and my own know me, <sup>15</sup> even as the Father knows me, and I know the Father; and I lay down my life for the sheep. <sup>16</sup> And other sheep I have, which are not of this fold. Them also I must bring, and they will hear my voice; and they will become one flock, one shepherd. <sup>17</sup> On this account the Father loves me, because I lay down my life, that I may take it again. <sup>18</sup> No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from my Father.

<sup>19</sup> Again there arose a division among the Jews because of these words. <sup>20</sup> And many of them said, He has a demon, and is mad, why do ye hear him? <sup>21</sup> Others said, These are not the words of a demoniac. Can a demon open blind men's eyes?

<sup>22</sup> <sup>a</sup> And there came the feast of the dedication in Jerusalem; it was winter; <sup>23</sup> and Jesus was walking in the temple, in the portico of Solomon. <sup>24</sup> The Jews therefore came around him, and said to him, How long dost thou hold us in suspense? If thou art the

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<sup>a</sup> Some documents read At that time came.

Christ, tell us plainly. <sup>25</sup> Jesus answered them, I told you, and ye do not believe. The works that I do in my Father's name, these testify concerning me. <sup>26</sup> But ye do not believe; because ye are not of my sheep. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me; <sup>28</sup> and I give to them eternal life; and they shall never perish, nor shall any one pluck them out of my hand. <sup>29</sup> My Father, who has given them to me, is greater than all; and no one is able to pluck out of the Father's hand. <sup>30</sup> I and the Father are one.

<sup>31</sup> The Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? <sup>33</sup> The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou, being man, makest thyself God. <sup>34</sup> Jesus answered them, Is it not written in your law, I said, Ye are gods? <sup>35</sup> If he called them gods to whom the word of God came, and the Scripture can not be broken, <sup>36</sup> do ye say of him, whom the Father sanctified, and sent into the world, Thou blasphemest because I said, I am God's Son? <sup>37</sup> If I do not the works of my Father, believe me not. <sup>38</sup> But if I do, though ye believe not me, believe the works; that ye may know and understand that the Father is in me, and I in the Father. <sup>39</sup> They sought therefore again to seize him; and he went forth out of their hand.

<sup>40</sup> And he went away again beyond the Jordan, to the place where John was at first immersing; and there he abode. <sup>41</sup> And many came to him, and said,

John indeed did no sign; but all things whatever John spoke concerning this man were true. <sup>42</sup> And many believed on him there.

**XI.** <sup>1</sup> Now a certain one was sick, Lazarus of Bethany, the village of Mary and Martha her sister. <sup>2</sup> And it was the Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. <sup>3</sup> The sisters therefore sent to him, saying, Lord, Behold, he whom thou lovest is sick. <sup>4</sup> And Jesus hearing it, said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.

<sup>5</sup> Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup> When therefore he heard that he was sick, he then abode in the place where he was two days. <sup>7</sup> After this he says to the disciples, Let us go into Judea again. <sup>8</sup> The disciples say to him, Rabbi, the Jews were seeking but now to stone thee; and art thou going there again? <sup>9</sup> Jesus answered, Are there not twelve hours in the day? If any one walks in the day, he stumbles not, because he sees the light of this world. <sup>10</sup> But if any one walks in the night, he stumbles, because the light is not in him.

<sup>11</sup> These things he spoke; and after this he says to them, Lazarus our friend has fallen asleep; but I am going to awake him out of sleep. <sup>12</sup> The disciples then said, Lord, if he has fallen asleep, he will recover. <sup>13</sup> Yet Jesus had spoken about his death; but they thought that he was speaking about taking rest in sleep. <sup>14</sup> So then Jesus said to them plainly, Lazarus is dead. <sup>15</sup> And I am glad for your sakes, that I was not there, in order that ye may believe. But let us go to him. <sup>16</sup> Thomas, who is called Didymus, said therefore to his fellow disciples, Let us also go, that we may die with him.

<sup>17</sup> So when Jesus came, he found that he had already been four days in the tomb. <sup>18</sup> Now Bethany was near to Jerusalem, about fifteen furlongs off. <sup>19</sup> And many of the Jews had come to Martha and Mary, to comfort them concerning their brother.

<sup>20</sup> Martha therefore, when she heard that Jesus was coming, went and met him; but Mary sat in the house. <sup>21</sup> Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died. <sup>22</sup> But even now, I know that whatever thou askest of God, God will give thee. <sup>23</sup> Jesus says to her, Thy brother will rise again. <sup>24</sup> Martha says to him, I know that he will rise again, in the resurrection at the last day. <sup>25</sup> Jesus said to her, I am the resurrection and the life; he that believes on me, though he die, yet shall he live; <sup>26</sup> and whoever lives and believes on me, shall never die. Believest thou this? <sup>27</sup> She says to him, Yes, Lord; I have believed that thou art the Christ, the Son of God, he who was to come into the world.

<sup>28</sup> And having said this, she went away, and called Mary her sister, privately, saying, The Teacher is come, and calls for thee. <sup>29</sup> And she, when she heard it, rises quickly and comes to him. <sup>30</sup> Now Jesus had not yet come into the village, but was still in the place where Martha met him. <sup>31</sup> The Jews then who were with her in the house and comforting her, when they saw Mary rise up quickly and go out, followed her, supposing that she was going to the tomb to weep there. <sup>32</sup> Then Mary, when she came where Jesus was, seeing him, fell down at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. <sup>33</sup> Then Jesus, when he saw her weeping, and the Jews weeping who came with her, was indignant in spirit, and agitated.

<sup>34</sup> And he said, Where have ye laid him? They say to him, Lord, come and see. <sup>35</sup> Jesus wept. <sup>36</sup> The Jews therefore said, Behold how he loved him! <sup>37</sup> And some of them said, Could not this man, who opened the eyes of the blind man, have caused that even this man should not die? <sup>38</sup> Jesus then, again indignant in himself, comes to the tomb. Now it was a cave, and a stone lay on it. <sup>39</sup> Jesus says, Take away the stone. The sister of him that was dead, Martha, says to him, Lord, by this time he is offensive; for he has been dead four days. <sup>40</sup> Jesus says to her, Said I not to thee, If thou believest, thou shalt see the glory of God?

<sup>41</sup> So they took away the stone. And Jesus lifted up his eyes, and said, Father, I give thee thanks that thou didst hear me. <sup>42</sup> And I knew that thou always hearest me; but for the sake of the multitude standing around I said it, that they may believe that thou didst send me. <sup>43</sup> And having thus spoken, he cried with a loud voice, Lazarus, come forth. <sup>44</sup> He that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus says to them, Loose him, and let him go.

<sup>45</sup> Many therefore of the Jews who came to Mary, and beheld what he did, believed on him. <sup>46</sup> But some of them went away to the Pharisees, and told them what Jesus did. <sup>47</sup> The chief priests therefore and the Pharisees gathered a Sanhedrin, and said, What are we doing, because this man is doing many signs? <sup>48</sup> If we let him thus alone, all will believe on him; and the Romans will come and take away both our place and our nation. <sup>49</sup> But a certain one of them, Caiaphas, being high priest that year, said to them, Ye know nothing at all; <sup>50</sup> nor do ye consider that it is expedient for you, that one man die for the

people, and not the whole nation perish. <sup>51</sup>And this he spoke not of himself; but being high priest that year, he prophesied that Jesus was about to die for the nation; <sup>52</sup>and not for the nation only, but that he might also gather together into one the scattered children of God. <sup>53</sup>So from that day forth they consulted <sup>a</sup> to put him to death.

<sup>54</sup>Jesus therefore no longer walked openly among the Jews; but went away thence to the country near to the wilderness, to a city called Ephraim, and there he abode with his disciples. <sup>55</sup>Now the passover of the Jews was at hand; and many went up to Jerusalem out of the country, before the passover, that they might purify themselves. <sup>56</sup>So they sought for Jesus, and said one with another, as they stood in the temple, What think ye? That he will not come to the feast? <sup>57</sup>Now the chief priests and the Pharisees had given orders, that, if any one knew where he was, he should make it known, that they might seize him.

**XII.** <sup>1</sup>Then Jesus six days before the passover, came to Bethany, where Lazarus was, whom Jesus raised from the dead. <sup>2</sup>So they made him a supper there, and Martha served; but Lazarus was one of those who reclined at table with him. <sup>3</sup>Then took Mary a pound of ointment of pure spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. <sup>4</sup>But Judas Iscariot, one of his disciples, who was about to betray him, says, <sup>5</sup>Why was not this ointment sold for three hundred denáries, and given to the poor? <sup>6</sup>And this he

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<sup>a</sup> Or, that they might.



said, not because he cared about the poor; but because he was a thief, and having the money-bag, <sup>6</sup> was accustomed to take away what was put in it. <sup>7</sup> Then said Jesus, Suffer her to keep it against the day of my burial. <sup>8</sup> For the poor ye have always with you; but me ye have not always.

<sup>9</sup> The great multitude of the Jews therefore knew that he was there: and they came, not because of Jesus only, but that they might see Lazarus also, whom he raised from the dead. <sup>10</sup> But the chief priests consulted that they might put Lazarus also to death; <sup>11</sup> because by reason of him many of the Jews were going away, and believing on Jesus.

<sup>12</sup> On the morrow a great multitude that had come to the feast, hearing that Jesus was coming to Jerusalem, <sup>13</sup> took the branches of the palm-trees and went forth to meet him, and cried, Hosanna; blessed is he who comes in the name of the Lord, even the King of Israel. <sup>14</sup> And Jesus, having found a young ass, sat on it; as it is written,

<sup>15</sup> Fear not, daughter of Zion;  
Behold, thy King comes,  
Sitting on an ass's colt.

<sup>16</sup> These things his disciples understood not at the first: but when Jesus was glorified, then they remembered that these things were written of him, and that they did these things to him. <sup>17</sup> The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, was bearing testimony. <sup>18</sup> On this account the multitude also went to meet him, because they heard that he had done this sign. <sup>19</sup> The Pharisees therefore said among themselves, Behold, ye are effecting nothing: lo, the world is gone off after him.

<sup>20</sup> And there were some Greeks among those who went up to worship at the feast. <sup>21</sup> These came therefore to Philip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus. <sup>22</sup> Philip comes and tells Andrew; Andrew and Philip come and tell Jesus. <sup>23</sup> And Jesus answers them, saying, The hour has come, that the Son of man should be glorified. <sup>24</sup> Verily, verily, I say to you, unless the grain of wheat falls into the earth and dies, it abides alone; but if it dies, it bears much fruit. <sup>25</sup> He that loves his life loses it; and he that hates his life in this world will keep it unto life eternal. <sup>26</sup> If any one serve me, let him follow me; and where I am, there will also my servant be. If any one serve me, him will the Father honor. <sup>27</sup> Now is my soul troubled; and what shall I say? Father, save me from this hour.\* But for this cause came I to this hour. <sup>28</sup> Father, glorify thy name. There came therefore a voice out of heaven, I both have glorified it, and will glorify it again. <sup>29</sup> The multitude therefore that stood by and heard, said that it thundered; others said, An angel has spoken to him. <sup>30</sup> Jesus answered and said, This voice has not come for my sake, but for your sakes. <sup>31</sup> Now is the judgment of this world; now will the prince of this world be cast out. <sup>32</sup> And I, if I be lifted up from the earth, will draw all men to myself. <sup>33</sup> But this he said, signifying by what manner of death he was about to die. <sup>34</sup> The multitude therefore answered him, We have heard out of the law that the Christ abides forever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man? <sup>35</sup> Jesus therefore said to them, Yet a little while is the light among you. Walk while ye have the light, that darkness may not

overtake you; and he that walks in the darkness knows not whither he is going. <sup>36</sup> While ye have the light, believe on the light, that ye may become sons of light.

These things spoke Jesus, and went away, and hid himself from them. <sup>37</sup> But though he had done so many signs before them, they did not believe on him; <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke,

Lord, who has believed our report,

And to whom has the arm of the Lord been revealed?

<sup>39</sup> On this account they could not believe, because Isaiah said again,

<sup>40</sup> He has blinded their eyes,

And has hardened their heart;

That they should not see with their eyes,

And understand with their heart,

And turn, and I should heal them.

<sup>41</sup> These things said Isaiah, because he saw his glory, and spoke concerning him. <sup>42</sup> Yet, even of the rulers many believed on him; but on account of the Pharisees they did not confess him, lest they should be put out of the synagogue; <sup>43</sup> for they loved the glory of men more than the glory of God.

<sup>44</sup> And Jesus cried and said, He that believes on me, believes not on me but on him who sent me. <sup>45</sup> And he that beholds me beholds him who sent me. <sup>46</sup> I have come a light into the world, that every one who believes on me may not abide in the darkness. <sup>47</sup> And if any one hears my words, and keeps them not, I do not judge him; for I came not to judge the world, but to save the world. <sup>48</sup> He that rejects me, and receives not my words, has one that judges him. The word that I spoke, that will judge him in the last

day. <sup>49</sup>Because I spoke not from myself; but the Father who sent me, he has given me a commandment, what I should say, and what I should speak. <sup>50</sup>And I know that his commandment is eternal life. What things I speak therefore, as the Father has said to me, so I speak.

**XIII.** <sup>1</sup>Now before the feast of the passover, Jesus knowing that his hour had come that he should depart out of this world to the Father, having loved his own who were in the world, loved them to the end. <sup>2</sup>And during supper, the Devil having already put into the heart of Judas Iscariot, Simon's son, to betray him; <sup>3</sup>knowing that the Father had given all things into his hands, and that he came forth from God, and was going to God, <sup>4</sup>he rises from the supper, and lays aside his garments, and taking a towel he girded himself. <sup>5</sup>Then he pours water into the basin, and began to wash the feet of his disciples, and to wipe them with the towel with which he was girded.

<sup>6</sup>So he comes to Simon Peter; he says to him, Lord, dost thou wash my feet? <sup>7</sup>Jesus answered and said to him, What I am doing thou knowest not now; but thou wilt understand hereafter. <sup>8</sup>Peter says to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. <sup>9</sup>Simon Peter says to him, Lord, not my feet only, but also the hands and the head. <sup>10</sup>Jesus says to him, He that has bathed has no need <sup>a</sup>except to wash the feet, but is wholly clean. And ye are clean; but not all. <sup>11</sup>For he knew his betrayer; on this account he said, Ye are not all clean.

<sup>12</sup>So when he had washed their feet, and taken his garments, and reclined again at table, he said to them,

<sup>a</sup> Or. to wash except the feet

Know ye what I have done to you? <sup>13</sup> Ye call me the Teacher, and the Lord; and ye say well, for so I am. <sup>14</sup> If I then, the Lord and the Teacher, washed your feet, ye also ought to wash one another's feet. <sup>15</sup> For I gave you an example, that as I did to you, ye also should do. <sup>16</sup> Verily, verily, I say to you, a servant is not greater than his lord, nor one that is sent greater than he who sent him. <sup>17</sup> If ye know these things, happy are ye if ye do them.

<sup>18</sup> I speak not concerning you all; I know whom I chose; but that the Scripture might be fulfilled, He that eats the loaf with me lifted up his heel against me. <sup>19</sup> From this time I tell you, before it comes to pass, that when it comes to pass, ye may believe that I am he. <sup>20</sup> Verily, verily, I say to you, he that receives whomsoever I send receives me; and he that receives me receives him who sent me.

<sup>21</sup> Having said this, Jesus was troubled in spirit, and testified and said, Verily, verily, I say to you, that one of you will betray me. <sup>22</sup> The disciples were looking one on another, doubting about whom he spoke. <sup>23</sup> There was reclining in Jesus' bosom one of his disciples, whom Jesus loved. <sup>24</sup> To him therefore Simon Peter beckons, and says to him, Ask who it is about whom he is speaking. <sup>25</sup> He, leaning back as he was on Jesus' breast, says to him, Lord, who is it? <sup>26</sup> Jesus therefore answers, He it is, for whom I shall dip the morsel, and give it to him. So dipping the morsel, he takes and gives it to Judas, son of Simon Iscariot. <sup>27</sup> And after the morsel, then entered Satan into him. Jesus therefore says to him, What thou doest, do quickly. <sup>28</sup> And no one at the table knew for what intent he spoke this to him. <sup>29</sup> For some thought, because Judas had the money-bag, that Jesus said to him, Buy what we need for the feast; or, that he

should give something to the poor. <sup>30</sup> He then, having received the morsel, went out straightway ; and it was night.

<sup>31</sup> When therefore he had gone out, Jesus says, Now is the Son of man glorified, and God is glorified in him. <sup>32</sup> And God will glorify him in himself, and will straightway glorify him. <sup>33</sup> Little children, yet a little while I am with you. Ye will seek me ; and as I said to the Jews, whither I go ye can not come, so now I say to you. <sup>34</sup> A new commandment I give to you, that ye love one another ; as I loved you, that ye also love one another. <sup>35</sup> By this shall all know that ye are my disciples, if ye have love one toward another.

<sup>36</sup> Simon Peter says to him, Lord, where art thou going ? Jesus answered, Where I am going thou canst not follow me now ; but thou wilt follow me afterward. <sup>37</sup> Peter says to him, Lord, why can not I follow thee even now ? I will lay down my life for thee. <sup>38</sup> Jesus answers, Wilt thou lay down thy life for me ? Verily, verily, I say to thee, the cock will not crow, till thou hast denied me thrice.

**XIV.** <sup>1</sup> Let not your heart be troubled. Believe in God, and believe in me. <sup>2</sup> In my Father's house are many abiding places ; if it were not so, I would have told you ; because I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I am coming again, and will take you to myself ; that where I am ye may be also. <sup>4</sup> And where I am going ye know the way.

<sup>5</sup> Thomas says to him, Lord, we know not where thou art going ; how do we know the way ? <sup>6</sup> Jesus says to him, I am the way, and the truth, and the life. No one comes to the Father, but through me. <sup>7</sup> If ye knew me, ye would know my Father

also; and henceforth ye know him, and have seen him.

<sup>8</sup> Philip says to him, Lord, show us the Father, and it suffices us. <sup>9</sup> Jesus says to him, Am I so long time with you, and dost thou not know me, Philip? He that has seen me has seen the Father; how sayest thou, Show us the Father? <sup>10</sup> Believest thou not that I am in the Father, and the Father in me? The words that I speak to you I speak not from myself; but the Father abiding in me, does his works. <sup>11</sup> Believe me, that I am in the Father, and the Father in me; or else believe me on account of the works themselves. <sup>12</sup> Verily, verily, I say to you, he that believes in me, the works that I do he will do also, and greater than these will he do, because I go to the Father. <sup>13</sup> And whatever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. <sup>14</sup> If ye shall ask me anything in my name, I will do it.

<sup>15</sup> If ye love me, ye will keep my commandments. <sup>16</sup> And I will ask of the Father, and he will give you another <sup>a</sup> Advocate, that he may be with you forever, <sup>17</sup> the Spirit of truth, whom the world can not receive, because it beholds him not, neither knows him; ye know him, because he abides with you, and will be in you. <sup>18</sup> I will not leave you orphans; I am coming to you.

<sup>19</sup> Yet a little while, and the world beholds me no more; but ye behold me; because I live, and ye will live. <sup>20</sup> In that day ye will know that I am in my Father, and ye in me, and I in you. <sup>21</sup> He that has my commandments, and keeps them, he it is that loves me; and he that loves me will be loved by my Father, and I will love him, and will manifest myself to him. <sup>22</sup> Judas says to him (not Iscariot), Lord,

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<sup>a</sup> Or, Helper; Gr., Paracleta.

what has come to pass that thou art about to manifest thyself to us, and not to the world? <sup>23</sup> Jesus answered and said to him, If any one loves me, he will keep my word; and my Father will love him, and we will come to him, and make our abode with him. <sup>24</sup> He that loves me not, keeps not my words; and the word which ye hear is not mine, but the Father's who sent me.

<sup>25</sup> These things have I spoken to you, while abiding with you. <sup>26</sup> But the <sup>a</sup>Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all things which I said to you. <sup>27</sup> Peace I leave with you, my peace I give to you; not as the world gives, give I to you. Let not your heart be troubled, neither let it be fearful. <sup>28</sup> Ye heard that I said to you, I am going away; and I am coming to you. If ye loved me, ye would have rejoiced that I am going to the Father; because the Father is greater than I. <sup>29</sup> And now I have told you before it comes to pass, that, when it comes to pass, ye may believe.

<sup>30</sup> I will no longer talk much with you; for the prince of the world is coming, and has nothing in me; <sup>31</sup> but that the world may know that I love the Father, and as the Father commanded me, so I do. Arise, let us go hence.

**XV.** <sup>1</sup> I am the true vine, and my Father is the husbandman. <sup>2</sup> Every branch in me that bears not fruit, he takes it away; and every one that bears fruit, he cleanses it, that it may bear more fruit. <sup>3</sup> Ye are already clean, because of the word which I have spoken to you. <sup>4</sup> Abide in me, and I in you. As the branch can not bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide

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<sup>a</sup>Or, Helper; Gr. Paraclete.



in me. <sup>5</sup>I am the vine, ye are the branches. He that abides in me and I in him, he bears much fruit; because apart from me ye can do nothing. <sup>6</sup>Unless any one abides in me, he is cast out as the branch, and is withered; and they gather them, and cast them into the fire, and they are burned. <sup>7</sup>If ye abide in me, and my words abide in you, ask what ever ye wish, and it shall come to pass for you. <sup>8</sup>In this is my Father glorified, that ye bear much fruit, and become my disciples. <sup>9</sup>As the Father loved me, and I loved you, abide in my love. <sup>10</sup>If ye keep my commandments, ye will abide in my love; as I have kept my Father's commandments, and abide in his love. <sup>11</sup>These things I have spoken to you, that my joy may be in you, and that your joy may be made full.

<sup>12</sup>This is my commandment, that ye love one another, as I loved you. <sup>13</sup>Greater love has no one than this, that one lay down his life for his friends. <sup>14</sup>Ye are my friends, if ye do what I command you. <sup>15</sup>No longer do I call you servants; because the servant knows not what his lord is doing. But I have called you friends; because all things that I heard from my Father I made known to you. <sup>16</sup>Ye did not choose me, but I chose you, and appointed you that ye should go and bear fruit, and that your fruit should abide; that whatever ye ask of the Father in my name, he may give it you. <sup>17</sup>These things I command you, that ye may love one another. <sup>18</sup>If the world hates you, ye know that it has hated me before it hated you. <sup>19</sup>If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, on this account the world hates you. <sup>20</sup>Remember the word

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\* Many ancient documents read and so ye will be.

that I said to you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. <sup>21</sup> But all these things they will do to you for my name's sake, because they know not him who sent me.

<sup>22</sup> If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. <sup>23</sup> He that hates me hates my Father also. <sup>24</sup> If I had not done among them the works which no other did, they would not have had sin; but now they have both seen and hated both me and my Father. <sup>25</sup> But this comes to pass, that the word may be fulfilled that is written in their law, They hated me <sup>a</sup> without a cause.

<sup>26</sup> When the <sup>b</sup> Advocate comes, whom I will send to you from the Father, the Spirit of truth, which proceeds from the Father, he will testify concerning me. <sup>27</sup> And do ye also testify, because ye are with me from the beginning.

**XVI.** <sup>1</sup> These things have I spoken to you, that ye may not be made to stumble. <sup>2</sup> They will put you out of the synagogue; yea, an hour is coming, that every one who kills you will think he is offering sacrifice to God. <sup>3</sup> And these things they will do, because they have not known the Father, nor me. <sup>4</sup> But these things I have spoken to you, that when their hour is come, ye may remember them, that I told you. And these things I told you not from the beginning, because I was with you.

<sup>5</sup> And now I go to him who sent me; and none of you asks me, Where art thou going? <sup>6</sup> But because I have spoken these things to you, sorrow has filled your heart. <sup>7</sup> But I tell you the truth, it is expedient

<sup>a</sup> Or, gratuitously.

<sup>b</sup> Or, Helper; Gr. Paraclete.

for you that I go away ; for if I go not away, the \* Advocate will not come to you ; but if I go, I will send him to you. <sup>8</sup> And when he has come, he will convict the world, in respect of sin, and of righteousness, and of judgment ; <sup>9</sup> in respect of sin, because they believe not in me ; <sup>10</sup> and of righteousness, because I go to the Father, and ye no longer behold me ; <sup>11</sup> and of judgment, because the prince of this world has been judged.

<sup>12</sup> I have yet many things to say to you, but ye can not bear them now. <sup>13</sup> But when he, the Spirit of truth is come, he will guide you into all the truth ; for he will not speak from himself, but whatever he shall hear, he will speak, and he will declare to you the things to come. <sup>14</sup> He will glorify me ; because he will receive of mine, and will declare it to you. <sup>15</sup> All things that the Father has are mine. On this account, I said, that he receives of mine, and will declare it to you. <sup>16</sup> A little while, and ye no longer behold me ; and again a little while, and ye will see me.

<sup>17</sup> Therefore some of his disciples said to one another, What is this that he says to us, A little while, and ye behold me not ; and again a little while, and ye will see me ; and, Because I go to the Father ? <sup>18</sup> They said therefore, What is this he says, A little while ? We know not what he is saying. <sup>19</sup> Jesus knew that they wished to question him, and said to them, Do ye inquire with one another about this that I said, A little while, and ye behold me not ; and again a little while, and ye will see me ? <sup>20</sup> Verily, verily, I say to you, that ye will weep and lament, but the world will rejoice ; and ye will be sorrowful, but your sorrow will be turned into joy. <sup>21</sup> A woman

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\* Or, Helper ; Gr., Paraclete.

when she is in travail has sorrow, because her hour has come; but when she has borne the child, she no longer remembers the anguish, on account of the joy that a man is born into the world. <sup>22</sup> And so ye now have sorrow; but I will see you again, and your heart will rejoice, and your joy no one takes away from you. <sup>23</sup> And in that day ye will ask nothing of me. Verily, verily, I say to you, If ye ask anything of the Father, he will give it you in my name. <sup>24</sup> Hitherto ye asked nothing in my name. Ask, and ye will receive, that your joy may be made full.

<sup>25</sup> These things I have spoken to you in <sup>a</sup> similitudes. An hour is coming, when I will no more speak to you in similitudes, but I will tell you plainly concerning the Father. <sup>26</sup> In that day ye will ask in my name. And I say not to you, that I will ask the Father for you; <sup>27</sup> for the Father himself loves you, because ye have loved me, and have believed that I came forth from God. <sup>28</sup> I came forth from the Father, and have come into the world; again, I leave the world, and go to the Father. <sup>29</sup> His disciples say, Lo, now thou speakest plainly, and speakest no similitude. <sup>30</sup> Now we know that thou knowest all things, and needest not that any one should question thee. By this we believe that thou camest forth from God. <sup>31</sup> Jesus answered them, Do ye now believe? <sup>32</sup> Behold, an hour is coming, and has come, for you to be scattered, each one to his own, and to leave me alone; and I am not alone, because the Father is with me. <sup>33</sup> These things I have spoken to you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer, I have overcome the world.

**XVII.** <sup>1</sup> These things spoke Jesus, and lifting up his eyes to heaven, said, Father, the hour

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<sup>a</sup> Or, dark sayings.

has come; glorify thy Son, that the Son may glorify thee; <sup>2</sup>as thou gavest him authority over all flesh, that all which thou hast given him, he should give to them eternal life. <sup>3</sup>And this is the eternal life, that they know thee the only true God, and Jesus Christ, whom thou didst send. <sup>4</sup>I glorified thee on the earth, having completed the work which thou hast given me to do. <sup>5</sup>And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. <sup>6</sup>I manifested thy name to the men whom thou gavest me out of the world. Thine they were, and thou gavest them to me; and they have kept thy word. <sup>7</sup>Now they know that all things whatever thou hast given me are from thee; <sup>8</sup>because the words which thou gavest me I have given to them, and they received them, and knew in truth that I came forth from thee, and believed that thou didst send me. <sup>9</sup>I pray for them; I pray not for the world, but for those whom thou hast given me; because they are thine. <sup>10</sup>And all things that are mine are thine, and thine are mine; and I am glorified in them.

<sup>11</sup>And I am no longer in the world; and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, as we are. <sup>12</sup>While I was with them, I kept them in thy name which thou hast given me; and I guarded them, and no one of them perished, but only the son of perdition, that the Scripture might be fulfilled. <sup>13</sup>And now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. <sup>14</sup>I have given them thy word; and the world hated them, because they are not of the world, as I am not of the world. <sup>15</sup>I pray not that thou shouldest take them out of the

world, but that thou shouldest keep them from the <sup>a</sup>evil one. <sup>16</sup>They are not of the world, as I am not of the world. <sup>17</sup>Sanctify them in the truth; thy word is truth. <sup>18</sup>As thou didst send me into the world, I also sent them into the world. <sup>19</sup>And for their sakes I sanctify myself, that they also may be sanctified in the truth.

<sup>20</sup>And I do not pray for these only, but for those also who believe in me through their word; <sup>21</sup>that all may be one; as thou, Father, in me and I in thee, that they also may be in us; that the world may believe that thou didst send me. <sup>22</sup>And the glory which thou hast given to me I have given to them, that they may be one, as we are one; <sup>23</sup>I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them as thou lovedst me.

<sup>24</sup>Father, that which thou hast given me, I wish that where I am they also may be with me; that they may behold my glory, which thou hast given me; because thou lovedst me before the foundation of the world. <sup>25</sup>Righteous Father, and the world knew thee not; but I knew thee, and these knew that thou didst send me; <sup>26</sup>and I made known to them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

**XVIII.** <sup>1</sup>Having spoken these words, Jesus went out with his disciples beyond the brook Kedron, where was a garden, into which he entered and his disciples. <sup>2</sup>And Judas also, who betrayed him, knew the place; because Jesus often resorted there with his disciples. <sup>3</sup>Judas therefore, having received the <sup>b</sup>band and officers from the chief priests

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<sup>a</sup> Or, evil.

<sup>b</sup> Or, cohort.

and the Pharisees, comes thither with torches and lamps and weapons. <sup>4</sup>Jesus, therefore, knowing all the things that were coming upon him, went forth and says to them, Whom seek ye? <sup>5</sup>They answered him, Jesus the Nazarene. Jesus says to them, I am he. And Judas also, who betrayed him, was standing with them. <sup>6</sup>When therefore he said to them, I am he, they went backward, and fell to the ground. <sup>7</sup>Again therefore he asked them, Whom seek ye? And they said, Jesus the Nazarene. <sup>8</sup>Jesus answered, I told you that I am he; if therefore ye seek me, let these go their way; <sup>9</sup>that the word might be fulfilled, which he spoke, Of those whom thou hast given me, I lost none. <sup>10</sup>Simon Peter therefore having a sword, drew it and smote the servant of the high priest, and cut off his right ear. Now the servant's name was Malchus. <sup>11</sup>Jesus therefore said to Peter, Put up the sword into the sheath. The cup which the Father has given me, shall I not drink it?

<sup>12</sup>So the <sup>a</sup>band, and the <sup>b</sup>chief captain, and the officers of the Jews, took Jesus and bound him, <sup>13</sup>and led him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. <sup>14</sup>And it was Caiaphas who counseled the Jews, that it was expedient that one man should die for the people.

<sup>15</sup>And Simon Peter and another disciple followed Jesus. Now that disciple was known to the high priest, and went in with Jesus into the court of the high priest; <sup>16</sup>but Peter was standing at the door without. So the other disciple, who was known to the high priest, went out and spoke to her that kept the door, and brought in Peter, <sup>17</sup>The maid-servant therefore that kept the door says to Peter, Art thou also one of this man's disciples? He says, I am not.

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<sup>a</sup> Or, cohort.

<sup>b</sup> Or, military tribune.

<sup>18</sup> And the servants and the officers were standing there, having made a fire of coals, because it was cold, and were warming themselves; and Peter also was with them, standing and warming himself.

<sup>19</sup> The high priest therefore asked Jesus concerning his disciples, and concerning his teaching. <sup>20</sup> Jesus answered him, I have spoken openly to the world; I always taught in the synagogue, and in the temple, where all the Jews assemble; and I spoke nothing in secret. <sup>21</sup> Why askest thou me? Ask those who have heard, what I spoke to them. Behold, these know what things I said. <sup>22</sup> And when he had said this, one of the officers who was standing by struck Jesus <sup>a</sup> with a rod, saying, Answerest thou the high priest so? <sup>23</sup> Jesus answered him, If I spoke evil, testify concerning the evil; but if well, why dost thou beat me? <sup>24</sup> Annas therefore sent him bound to Caiaphas the high priest.

<sup>25</sup> And Simon Peter was standing and warming himself. They said therefore to him, Art thou also one of his disciples? He denied, and said, I am not. <sup>26</sup> One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, says, Did not I see thee in the garden with him? <sup>27</sup> Again therefore Peter denied; and straightway the cock crowed.

<sup>28</sup> They lead Jesus therefore from Caiaphas into the Governor's Prætorium; and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover. <sup>29</sup> Pilate therefore went out to them, and says, What accusation bring ye against this man? <sup>30</sup> They answered and said to him, If this man were not an evil doer, we would not have delivered him up to thee. <sup>31</sup> Pilate therefore said to them, Take him yourselves and

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<sup>a</sup> Or. his hand.



judge him according to your law. The Jews said to him, It is not lawful for us to put any one to death :<sup>32</sup> that the word of Jesus might be fulfilled, which he spoke, signifying by what manner of death he was about to die.

<sup>33</sup> Pilate therefore entered again into the palace, and called Jesus, and said to him, Art thou the King of the Jews? <sup>34</sup> Jesus answered, Sayest thou this of thyself, or did others tell thee concerning me? <sup>35</sup> Pilate answered, Am I a Jew? Thine own nation, and the chief priests, delivered thee up to me. What didst thou do? <sup>36</sup> Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would fight, that I might not be delivered to the Jews; but now is my kingdom not from hence. <sup>37</sup> Pilate therefore said to him, Art thou a king then? Jesus answered, <sup>a</sup>Thou sayest that I am a king. To this end have I been born, and to this end have I come into the world, that I should testify to the truth. Every one that is of the truth hears my voice. <sup>38</sup> Pilate says to him, What is truth?

And having said this, he went out again to the Jews, and says to them, I find no crime in him. <sup>39</sup> But ye have a custom, that I should release to you one at the passover. Do ye wish therefore that I release to you the King of the Jews? <sup>40</sup> They cried out therefore again, saying, Not this one, but Barabbas. Now Barabbas was a robber.

**XIX.** <sup>1</sup>Then Pilate therefore took Jesus, and scourged him. <sup>2</sup>And the soldiers platted a crown of thorns, and put it on his head, and put on him a purple robe; and they kept coming to him, and saying, Hail, King of the Jews! and struck him <sup>a</sup>with rods. <sup>4</sup>And Pilate went out again, and says to

• *Or*, Thou sayest it; because I am a king.    <sup>b</sup> *Or*, with their hands.

them, Behold, I bring him out to you, that ye may know that I find no crime in him. <sup>5</sup> Jesus therefore came out, wearing the crown of thorns, and the purple robe. And he says to them, Behold, the man! <sup>6</sup> When therefore the chief priests and the officers saw him, they cried out, saying, Crucify! crucify! Pilate says to them, Take him yourselves and crucify him; for I find no crime in him. <sup>7</sup> The Jews answered him, We have a law, and by our law he ought to die, because he made himself God's Son.

<sup>8</sup> When Pilate therefore heard this word, he was the more afraid. <sup>9</sup> And he entered into the Prætorium again, and says to Jesus, Whence art thou? But Jesus gave him no answer. <sup>10</sup> Pilate therefore says to him, Dost thou not speak to me? Dost thou not know that I have authority to release thee, and have authority to crucify thee? <sup>11</sup> Jesus answered him, Thou wouldst have no authority against me, unless it were given thee from above. On this account he that delivered me up to thee has greater sin. <sup>12</sup> Upon this Pilate sought to release him. But the Jews cried out, saying, If thou release this man, thou art not a friend of Cæsar. Whoever makes himself a king speaks against Cæsar.

<sup>13</sup> When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat in a place called the Pavement, but in Hebrew, Gabbatha. <sup>14</sup> And it was the Preparation of the passover: it was about the sixth hour. And he says to the Jews, Behold, your king! <sup>15</sup> They therefore cried out, Away with him, away with him, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. <sup>16</sup> Then he delivered him up to them to be crucified.

They took Jesus therefore, <sup>17</sup>and bearing for himself the cross, he went forth into the place called Place of a skull, which in Hebrew is called Golgotha; <sup>18</sup>where they crucified him, and two others with him, one on each side, and Jesus in the midst.

<sup>19</sup>And Pilate wrote also a title, and put it on the cross. And the writing was, JESUS THE NAZARENE THE KING OF THE JEWS. <sup>20</sup>This title therefore many of the Jews read ; because the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, in Latin, in Greek. <sup>21</sup>The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews. <sup>22</sup>Pilate answered, What I have written, I have written.

<sup>23</sup>The soldiers therefore, when they crucified Jesus, took his garments, and made four parts, to every soldier a part, and also the coat. And the coat was without a seam, woven from the top throughout. <sup>24</sup>They said therefore to one another, Let us not rend it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled,

They divided my garments among them,  
And upon my vesture they cast lots.

These things therefore the soldiers did. <sup>25</sup>But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary the Magdalene. <sup>26</sup>Jesus therefore seeing his mother, and the disciple whom he loved standing by, says to his mother, Woman, behold thy son! <sup>27</sup>Then he says to the disciple, Behold thy mother! And from that hour the disciple took her to his own home.

<sup>28</sup>After this, Jesus knowing that all things are now finished, that the Scripture might be perfectly fulfilled, says, I thirst. <sup>29</sup>There was set a vessel full

of vinegar; so putting a sponge full of vinegar on hyssop, they bore it to his mouth. <sup>30</sup> When Jesus therefore received the vinegar, he said, It is finished; and bowing his head, he delivered up his spirit.

<sup>31</sup> The Jews therefore, since it was the Preparation, that the bodies might not remain on the cross on the sabbath (for that sabbath was great), asked of Pilate that their legs might be broken, and they be taken away. <sup>32</sup> The soldiers came, therefore, and broke the legs of the first, and of the other who was crucified with him. <sup>33</sup> But when they came to Jesus, and saw that he was already dead, they broke not his legs. <sup>34</sup> But one of the soldiers with a spear pierced his side, and straightway there came out blood and water. <sup>35</sup> And he that has seen has testified, and his testimony is true, and he knows that he says what is true, that ye also may believe. <sup>36</sup> For these things came to pass, that the Scripture might be fulfilled, A bone of him shall not be broken. <sup>37</sup> And again another Scripture says, They shall look on him whom they pierced.

<sup>38</sup> And after these things, Joseph from Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore, and took away his body. <sup>39</sup> And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds weight. <sup>40</sup> So they took the body of Jesus, and bound it in linen cloths with the spices, as is the custom of the Jews to prepare for burial. <sup>41</sup> Now in the place where he was crucified there was a garden, and in the garden a new tomb, wherein no one was yet laid. <sup>42</sup> There they laid Jesus therefore on account of the Preparation of the Jews, because the tomb was nigh at hand.

**XX.** <sup>1</sup>Now on the first day of the week Mary the Magdalene comes in the morning, while it is yet dark, to the tomb, and sees the stone taken away out of the tomb. <sup>2</sup>She runs therefore and comes to Simon Peter, and to the other disciple, whom Jesus loved, and says to them, They have taken away the Lord out of the tomb, and we know not where they laid him. <sup>3</sup>Peter therefore went forth, and the other disciple, and they came to the tomb. <sup>4</sup>And the two ran together; and the other disciple outran Peter, and came first to the tomb. <sup>5</sup>And stooping down he sees the linen cloths lying; yet he went not in. <sup>6</sup>Simon Peter therefore also comes, following him, and went into the tomb, and beholds the linen cloths lying, <sup>7</sup>and the napkin that was on his head not lying with the linen cloths, but rolled up in a place by itself. <sup>8</sup>Then went in therefore the other disciple also, who came first to the tomb; and he saw, and believed. <sup>9</sup>For even yet they knew not the Scripture, that he must rise from the dead.

<sup>10</sup>The disciples therefore went away again to their own home. <sup>11</sup>And Mary was standing without by the tomb, weeping. So, as she wept, she stooped to look into the tomb, <sup>12</sup>and beholds two angels in white, sitting the one at the head and the other at the feet, where the body of Jesus lay. <sup>13</sup>And they say to her, Woman, why weepest thou? She says to them, Because they have taken away my Lord, and I know not where they have laid him.

<sup>14</sup>Saying this, she turned back and beholds Jesus standing, and knew not that it was Jesus. <sup>15</sup>Jesus says to her, Woman, why weepest thou? Whom seekest thou? She, thinking that it was the gardener, says to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take

him away. <sup>16</sup> Jesus says to her, Mary! Turning, she says to him in Hebrew, Rabboni! (which is to say, Teacher!) <sup>17</sup> Jesus says to her, Touch me not; for I have not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and your Father, and my God and your God. <sup>18</sup> Mary the Magdalene comes bringing word to the disciples, I have seen the Lord, and that he had spoken these things to her.

<sup>19</sup> When therefore it was evening on that day, the first day of the week, and when the doors were shut, where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and says to them, Peace be to you. <sup>20</sup> And having said this, he showed them his hands and his side. Then the disciples rejoiced, when they saw the Lord. <sup>21</sup> Then Jesus said to them again, Peace be to you. As the Father has sent me, I also send you. <sup>22</sup> And when he had said this, he breathed on them, and says to them, Receive the Holy Spirit. <sup>23</sup> Whosoever sins ye remit, they are remitted to them; whosoever ye retain, they are retained.

<sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

<sup>26</sup> And after eight days, again his disciples were within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst, and said, Peace be to you. <sup>27</sup> After that, he says to Thomas, Reach hither thy finger, and see my hands; and reach thy hand, and put it into my side; and be not faith-

less, but believing. <sup>28</sup>Thomas answered and said to him, My Lord, and my God. <sup>29</sup>Jesus says to him, Because thou hast seen me, thou hast believed. Happy they who have not seen, and have believed.

<sup>30</sup>Many other signs did Jesus in the presence of the disciples, which are not written in this book.

<sup>31</sup>But these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name.

**XVI.** <sup>1</sup>After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself in this manner. <sup>2</sup>There were together Simon Peter, and Thomas called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of his disciples. <sup>3</sup>Simon Peter says to them, I go a fishing. They say to him, We also come with thee. They went forth, and entered into the boat; and in that night they caught nothing.

<sup>4</sup>But when day was now dawning, Jesus stood on the beach; yet the disciples knew not that it was Jesus. <sup>5</sup>Then Jesus says to them, Little children, have ye anything to eat? They answered him, No. <sup>6</sup>He said to them, Cast the net on the right side of the boat, and ye shall find. They cast it therefore; and now they were not able to draw it, for the multitude of the fishes. <sup>7</sup>That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter then, hearing that it was the Lord, girded on his outer garment (for he was naked), and cast himself into the sea. <sup>8</sup>But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits off), dragging the net with fishes.

<sup>9</sup>When therefore they went out upon the land, they

see a fire of coals there, and fish lying thereon, and bread. <sup>10</sup> Jesus says to them, Bring of the fishes which ye have now caught. <sup>11</sup> Simon Peter therefore went aboard, and drew the net to land full of great fishes, a hundred and fifty and three; and though there were so many, the net was not rent. <sup>12</sup> Jesus says to them, Come hither, and breakfast. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. <sup>13</sup> Jesus comes, and takes the bread and gives it to them, and the fish likewise. <sup>14</sup> This now the third time was Jesus manifested to his disciples, after he was risen from the dead.

<sup>15</sup> So when they had breakfasted, Jesus says to Simon Peter, Simon, son of <sup>a</sup>John, lovest thou me more than these? He says to him, Yea, Lord; thou knowest that I love thee. He says to him, Feed my lambs. <sup>16</sup> He says to him again a second time, Simon, son of John, lovest thou me? He says to him, Yea, Lord; thou knowest that I love thee. He says to him, Shepherd my sheep. <sup>17</sup> He says to him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus says to him, Feed my sheep. <sup>18</sup> Verily, verily, I say to thee, when thou wast young, thou didst gird thyself, and walk whither thou didst wish; but when thou shalt be old, thou wilt stretch forth thy hands, and another will gird thee, and bear thee whither thou dost not wish. <sup>19</sup> Now this he spoke, signifying by what manner of death he would glorify God.

And when he had spoken this, he says to him, Follow me. <sup>20</sup> Peter, turning about, sees the disciple whom Jesus loved following; who also at the supper

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<sup>a</sup> Gr.. Joannes. See ch. 1 : 42, margin.



leaned back on his breast, and said, Lord, who is he that delivers thee up? <sup>21</sup> Peter therefore seeing him says to Jesus, Lord, and what of this man? <sup>22</sup> Jesus says to him, If I wish him to abide until I come, what is it to thee? Do thou follow me.

<sup>23</sup> This saying therefore went abroad among the brethren, that that disciple would not die. And yet Jesus said not to him, that he would not die; but, if I wish him to abide until I come, what is it to thee?

<sup>24</sup> This is the disciple who testifies concerning these things, and wrote these things; and we know that his testimony is true. <sup>25</sup> And there are also many other things which Jesus did; the which if they should be written every one, I suppose that even the world itself would not contain the books that would be written.

# THE ACTS OF THE APOSTLES.

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I. <sup>1</sup>The former narrative I made, O Theophilus, concerning all things that Jesus began both to do and to teach, <sup>2</sup>until the day when he was taken up, after he had given commandment, through the Holy Spirit, to the apostles whom he had chosen; <sup>3</sup>to whom he also presented himself alive, after he had suffered, by many proofs, appearing to them during forty days, and speaking the things concerning the kingdom of God. <sup>4</sup>And, <sup>a</sup>being assembled together with them, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which ye heard from me; <sup>5</sup>for John indeed immersed <sup>b</sup>with water; but ye shall be immersed in the Holy Spirit, not many days hence.

<sup>6</sup>They therefore, having come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? <sup>7</sup>And he said to them, It is not yours to know times or seasons, which the Father appointed by his own authority. <sup>8</sup>But ye shall receive power, when the Holy Spirit has come on you; and ye shall be my witnesses both in Jerusalem, and in all Judæa, and Samaria, and to the utmost part of the earth.

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<sup>a</sup> Or, while eating with them.  
268

<sup>b</sup> Or, in.

<sup>9</sup> And when he had said these things, while they were looking, he was taken up, and a cloud received him out of their sight. <sup>10</sup> And while they were looking intently into heaven as he went, behold, two men stood by them in white apparel; <sup>11</sup> who also said, Men of Galilee, why stand ye looking into heaven? This Jesus, who was taken up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

<sup>12</sup> Then returned they to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey. <sup>13</sup> And when they came in, they went up into the upper room, where were abiding both Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the <sup>a</sup>brother of James. <sup>14</sup> These all continued with one accord in prayer, with [certain] women, and Mary the mother of Jesus, and with his brothers.

<sup>15</sup> And in those days Peter stood up in the midst of the brethren, and said (and there was a multitude of <sup>b</sup>persons together, about a hundred and twenty): <sup>16</sup> Brethren, it was necessary that the Scripture should be fulfilled, which the Holy Spirit through the mouth of David spoke before concerning Judas, who became guide to those who took Jesus. <sup>17</sup> Because he was numbered among us, and obtained the <sup>c</sup>allotment of this ministry.—<sup>18</sup> This man then acquired a field with the wages of his unrighteousness; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. <sup>19</sup> And it became known to all the dwellers at Jerusalem; insomuch that, in their own language, that field was called, Akeldama, that is, Field of Blood.—<sup>20</sup> For it is written in the book of Psalms,

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<sup>a</sup> Or, son.

<sup>b</sup> Gr., names.

<sup>c</sup> Gr., lot.

Let his habitation become desolate,  
And let no one dwell therein.

And,

His <sup>a</sup>office let another take.

<sup>21</sup> It is necessary therefore, that of the men, who accompanied us all the time that the Lord Jesus went in and out among us, <sup>22</sup> beginning from the immersion of John, to the day when he was taken up from us, of these one become a witness with us of his resurrection.

<sup>23</sup> And they set forth two, Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed, and said, Thou, Lord, who knowest the hearts of all, show which of these two thou didst choose, <sup>25</sup> that he may take the place in this ministry and apostleship, from which Judas by transgression fell away, that he might go to his own place. <sup>26</sup> And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

**II.** <sup>1</sup> And when the day of Pentecost was fully come, they were all together in one place. <sup>2</sup> And suddenly there came a sound out of heaven, as of a rushing mighty <sup>b</sup>wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared to them tongues as of fire, distributed among them; and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

<sup>5</sup> Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. <sup>6</sup> And when this sound was heard, the multitude came together, and were confounded, because every one heard them speaking in his own language. <sup>7</sup> And all were amazed, and wondered, saying, Behold,

<sup>a</sup> Or, overseership.

<sup>b</sup> Or, breath.

are not all these who speak Galilæans? <sup>8</sup> And how do we hear, every man in our own language, wherein we were born, <sup>9</sup> Parthians and Medes and Elamites, and the dwellers in Mesopotamia, Judæa and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, <sup>11</sup> Cretans and Arabians,—hear them speaking in our own languages the wonderful works of God? <sup>12</sup> And they were all amazed, and perplexed, saying one to another, What does this mean? <sup>13</sup> But others mocking said, They are filled with sweet wine.

<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and spoke out to them, Men of Judæa, and all that dwell in Jerusalem, be this known to you, and hearken to my words. <sup>15</sup> For these are not drunken, as ye suppose, for it is the third hour of the day. <sup>16</sup> But this is that which was spoken through the prophet Joel,

<sup>17</sup> And it will be in the last days, saith God,  
That I will pour out of my Spirit **on all flesh** ;  
And your sons and your daughters will prophesy,  
And your young men will see visions,  
And your old men will dream dreams ;

<sup>18</sup> Yea on my servants too and on my handmaids,  
I will pour out of my Spirit in those days,  
And they will prophesy.

<sup>19</sup> And I will show wonders in the heaven above,  
And signs on the earth beneath,  
Blood, and fire, and vapor of smoke.

<sup>20</sup> The sun shall be turned into darkness,  
And the moon into blood,  
Before the great and notable day of the Lord comes.

<sup>21</sup> And it shall be, that every one who calls on the name of the Lord will be saved.

<sup>22</sup> Men of Israel, hear these words. Jesus the Nazarene, a man accredited to you from God by miracles, and wonders, and signs, which God did through him in the midst of you, even as ye yourselves know; <sup>23</sup> this man, delivered up by the settled counsel and foreknowledge of God, ye through the hand of men without law did crucify and slay; <sup>24</sup> whom God raised up, having loosed the pangs of death; because it was not possible that he should be held by it.

<sup>25</sup> For David says concerning him,

I kept the Lord in view before me always;

Because he is on my right hand, that I should not be moved.

<sup>26</sup> Therefore my heart was glad, and my tongue greatly rejoiced;

Moreover my flesh also will rest in hope;

<sup>27</sup> Because thou wilt not abandon my soul to Hades, Nor wilt thou give thy Holy One to see corruption.

<sup>28</sup> Thou didst make known to me the ways of life;

Thou wilt make me full of gladness with thy presence.

<sup>29</sup> Brethren, I may say freely to you concerning the patriarch David, that he both died and was buried, and his tomb is among us to this day. <sup>30</sup> Being then a prophet and knowing that God swore to him, with an oath, that of the fruit of his loins one should sit on his throne, <sup>31</sup> he, foreseeing, spoke concerning the resurrection of the Christ, that neither was he abandoned to Hades, nor did his flesh see corruption.

<sup>32</sup> This Jesus God raised up, of <sup>a</sup> which we all are witnesses. <sup>33</sup> Being therefore exalted <sup>b</sup> by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured forth

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<sup>a</sup> Or, whom.

<sup>b</sup> Or, at.

this, which ye both see and hear. <sup>34</sup> For David did not ascend into the heavens; but he says himself,

The Lord said to my Lord,

Sit on my right hand,

<sup>35</sup> Until I make thy enemies thy footstool.

<sup>36</sup> Therefore let all the house of Israel know assuredly, that God made him both Lord and Christ, this Jesus whom ye crucified.

<sup>37</sup> And hearing this, they were pierced in the heart, and said to Peter and the rest of the apostles, Brethren, what shall we do? <sup>38</sup> And Peter said to them, Repent, and be immersed every one of you, <sup>a</sup> in the name of Jesus Christ, unto remission of your sins, and ye shall receive the gift of the Holy Spirit. <sup>39</sup> For to you is the promise, and to your children, and to all those afar off, as many as the Lord our God calls to him.

<sup>40</sup> And with many other words he testified and exhorted them, saying, Save yourselves from this crooked generation.

<sup>41</sup> They then <sup>b</sup> that welcomed his word, were immersed; and there were added on that day about three thousand souls. <sup>42</sup> And they were constantly attending on the teaching of the apostles, and the <sup>c</sup> distribution, the breaking of bread, and the prayers. <sup>43</sup> And fear came on every soul; and many wonders and signs were done through the <sup>d</sup> apostles. <sup>44</sup> And all that believed were together, and had all things common; <sup>45</sup> and sold their possessions and goods, and divided them among all, as any one had need. <sup>46</sup> And daily attending with one accord in the temple, and breaking bread at their homes, they partook of food with

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<sup>a</sup> Or, on.

<sup>b</sup> Or, having welcomed.

<sup>c</sup> Or, fellowship.

<sup>d</sup> Many documents add, in Jerusalem, and there was great fear upon all.

gladness and singleness of heart, <sup>47</sup>praising God, and having favor with all the people. And the Lord added together daily those who were being saved.

**III.** <sup>1</sup>Now Peter and John were going up into the temple at the hour of prayer, the ninth hour. <sup>2</sup>And a certain man lame from his birth was carried along, whom they laid daily at the gate of the temple, the one called Beautiful, to ask alms of those that were going into the temple; <sup>3</sup>who, seeing Peter and John about to go into the temple, asked to receive an alms. <sup>4</sup>And Peter, looking intently on him, with John, said, Look on us. <sup>5</sup>And he gave heed to them, expecting to receive something from them. <sup>6</sup>And Peter said, Silver and gold have I none; but what I have, that I give thee. In the name of Jesus Christ, the Nazarene, walk. <sup>7</sup>And he took hold of him by the right hand, and raised him up. And immediately his feet and ankles received strength; <sup>8</sup>and leaping up, he stood and began to walk, and entered with them into the temple, walking and leaping and praising God. <sup>9</sup>And all the people saw him walking and praising God; <sup>10</sup>and they recognized him, that this was he who sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened to him.

<sup>11</sup>And as he held Peter and John, all the people ran together to them in the portico that is called Solomon's, greatly wondering. <sup>12</sup>And Peter, seeing it, answered to the people: Men of Israel, why wonder ye at this? Or why look ye so intently on us, as though by our own power or godliness we had made him to walk? <sup>13</sup>The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, has glorified his Servant Jesus; whom ye delivered up, and denied in



the presence of Pilate, when he decided to release him. <sup>14</sup> But ye denied the Holy and Righteous One, and asked that a murderer be given up to you; <sup>15</sup> and the Author of life ye killed; whom God raised from the dead, of <sup>a</sup> which we are witnesses. <sup>16</sup> And his name, by the faith in his name, has made this man strong, whom ye behold and know; and the faith, which is through him, has given him this perfect soundness in the presence of you all.

<sup>17</sup> And now, brethren, I know that ye acted in ignorance, as did also your rulers. <sup>18</sup> But God thus fulfilled what he before announced through the mouth of all his prophets, that his Christ should suffer. <sup>19</sup> Repent therefore, and turn, that your sins may be blotted out, in order that seasons of refreshing may come from the presence of the Lord; <sup>20</sup> and that he may send the Christ, who has been appointed for you, [even] Jesus; <sup>21</sup> whom heaven indeed must receive, until the times of the restoration of all things, which God spoke of through the mouth of all his holy prophets from the beginning. <sup>22</sup> Moses indeed said, A prophet will the Lord your God raise up for you from your brethren, as he did me; him shall ye hear in all things whatever he shall say to you. <sup>23</sup> And it shall be that every soul that does not hear that Prophet, will be utterly destroyed from among the people. <sup>24</sup> And all the prophets also from Samuel, both he and they who followed, as many as spoke, also foretold these days. <sup>25</sup> Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying to Abraham, And in thy seed will all the families of the earth be blessed. <sup>26</sup> To you first, God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

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<sup>a</sup> Or, whom.

**IV.** <sup>1</sup> And while they were speaking to the people, the priests, and the captain of the temple, and the Sadducees, came on them, <sup>2</sup> being greatly troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. <sup>3</sup> And they laid hands on them, and put them in prison against the morrow; for it was now evening. <sup>4</sup> But many of those who heard the word believed; and the number of the men became about five thousand.

<sup>5</sup> And it came to pass on the morrow, that their rulers, and elders, and scribes were gathered together in Jerusalem, <sup>6</sup> and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. <sup>7</sup> And having set them in the midst, they asked, In what power, or in what name, did ye do this?

<sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, Rulers of the people, and elders; <sup>9</sup> if we are this day examined in respect to a good deed done to an impotent man, in <sup>a</sup>whom this person has been made whole; <sup>10</sup> be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead, in him does this man stand here before you well. <sup>11</sup> This is the stone that was set at naught by you the builders, which became the head of the corner. <sup>12</sup> And there is salvation in no other; for neither is there any other name under heaven, that is given among men, in which we must be saved.

<sup>13</sup> And beholding the boldness of Peter and John, and perceiving that they were unlettered and common men, they wondered; and they recognized them, that they had been with Jesus. <sup>14</sup> And seeing the man who had been healed standing with them, they had noth-

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<sup>a</sup> Or, by what means.

ing to say against it. <sup>15</sup> But having commanded them to go aside out of the Sanhedrin, they conferred among themselves, <sup>16</sup> saying, What shall we do to these men? For that a notable sign has been done through them is manifest to all that dwell in Jerusalem, and we are not able to deny it. <sup>17</sup> But that it spread no further among the people, let us threaten them, that they speak no more to any man in this name. <sup>18</sup> And having called them, they charged them not to speak at all, nor teach, in the name of Jesus. <sup>19</sup> But Peter and John answering said to them, Whether it is right in the sight of God to listen to you rather than to God, judge ye. <sup>20</sup> For we cannot but speak the things which we saw and heard. <sup>21</sup> And they, having further threatened them, released them, finding no way to punish them, on account of the people, because all glorified God for that which had taken place; <sup>22</sup> for the man was above forty years old, on whom this sign of healing had been done.

<sup>23</sup> And being released, they came to their own company, and reported all that the chief priests and the elders said to them. <sup>24</sup> And they, hearing it, lifted up their voice to God with one accord, and said, Lord, thou that didst make the heaven, and the earth, and the sea, and all things in them; <sup>25</sup> who through the Holy Spirit, through the mouth of thy servant David our father, didst say,

Why did the nations rage,

And the peoples imagine vain things?

<sup>26</sup> The kings of the earth set themselves in array,

And the rulers assembled together,

Against the Lord, and against his Christ.

<sup>27</sup> For in truth there gathered together in this city, against thy holy Servant Jesus, whom thou didst anoint, both Herod, and Pontius Pilate, with the

Gentiles, and the peoples of Israel, <sup>28</sup> to do whatever thy hand and thy counsel predestinated to come to pass. <sup>29</sup> And now, Lord, look on their threatenings; and grant to thy servants, that with all boldness they may speak thy word, <sup>30</sup> by stretching forth thy hand for healing; and that signs and wonders may be done through the name of thy holy Servant Jesus. <sup>31</sup> And when they had prayed, the place was shaken where they were gathered together; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

<sup>32</sup> And the multitude of those who believed were of one heart and soul; and no one said that aught of the things which he had was his own, but they had all things common. <sup>33</sup> And with great power the apostles gave their testimony to the resurrection of the Lord Jesus; and great grace was on them all.

<sup>34</sup> For there was no one among them that was in want; for as many as were possessors of lands or houses sold them, and brought the prices of the things sold, <sup>35</sup> and laid them at the feet of the apostles; and distribution was made to each one, according as he had need.

<sup>36</sup> And Joseph, who by the apostles was surnamed Barnabas (which is interpreted, Son of \*exhortation), a Levite, born in Cyprus, <sup>37</sup> having a field sold it, and brought the money, and laid it at the feet of the apostles.

V. <sup>1</sup> But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> and kept back part of the price, his wife also being aware of it, and brought a certain part, and laid it at the feet of the apostles. <sup>3</sup> But Peter said, Ananias, why has Satan filled thy heart, that thou shouldst lie to the Holy Spirit, and keep back part of the price of the land?

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\* Or. consolation.

‘While it remained, did it not remain thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. <sup>5</sup> And Ananias while hearing these words fell down, and expired; and great fear came on all that heard. <sup>6</sup> And the young men arose, wrapt him round, and carried him out, and buried him.

<sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what had happened, came in. <sup>8</sup> And Peter answered her, ‘Tell me if ye sold the land for so much? And she said, Yes, for so much. <sup>9</sup> And Peter said to her, Why is it that ye have agreed to <sup>a</sup>tempt the Spirit of the Lord? Behold, the feet of those who have buried thy husband are at the door, and they will carry thee out. <sup>10</sup> And immediately she fell at his feet, and expired; and coming in, the young men found her dead, and carried her forth, and buried her by her husband. <sup>11</sup> And great fear came on the whole church, and on all that heard these things.

<sup>12</sup> And through the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon’s portico. <sup>13</sup> But of the rest no one dared to join himself to them; but the people magnified them; <sup>14</sup> and still more were believers in the Lord added, multitudes both of men and women; <sup>15</sup> so that they even brought forth the sick into the streets, and laid them on beds and pallets, that, as Peter was passing, his shadow at least might overshadow some one of them. <sup>16</sup> And the multitude also of the cities around Jerusalem came together, bringing sick persons, and those who were vexed by unclean spirits; and they were all healed.

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<sup>a</sup> Or, test.

<sup>17</sup> But the high priest rose up, and all that were with him, which is the sect of the Sadducees, and were filled with jealousy, <sup>18</sup> and laid their hands on the apostles, and put them in the public prison. <sup>19</sup> But an angel of the Lord by night opened the prison doors; and having led them out, said, <sup>20</sup> Go, stand and speak in the temple to the people all the words of this life. <sup>21</sup> And hearing it, they went into the temple at early dawn, and taught. And the high priest came, and they that were with him, and called the Sanhedrin together, and all the eldership of the children of Israel, and sent to the prison-house to have them brought. <sup>22</sup> But the officers, when they came, found them not in the prison; and returning, they reported, <sup>23</sup> saying, The prison-house indeed we found shut in all safety, and the guards standing at the doors; but opening them, we found no one within. <sup>24</sup> Now when the captain of the temple and the chief priests heard these things, they were much perplexed concerning them, to what this might grow. <sup>25</sup> But one came and told them, Behold, the men whom ye put in the prison are in the temple, standing and teaching the people. <sup>26</sup> Then went the captain with the officers, and brought them, not with violence, for they feared the people, lest they should be stoned. <sup>27</sup> And having brought them, they set them before the Sanhedrin. And the high priest asked them, <sup>28</sup> saying, We strictly charged you not to teach in this name; and, behold, ye have filled Jerusalem with your teaching, and intend to bring the blood of this man on us.

<sup>29</sup> But Peter and the apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. <sup>31</sup> Him did God exalt as a Prince and

a Savior, <sup>a</sup>with his right hand, to give repentance to Israel, and remission of sins. <sup>32</sup> And we are witnesses of these things, <sup>b</sup>and so is the Holy Spirit, whom God gave to those who obey him.

<sup>33</sup> And hearing it, they were convulsed with rage, and took counsel to slay them. <sup>34</sup> But there stood up one in the Sanhedrin, a Pharisee, named Gamaliel, a teacher of the law, honored by all the people, and commanded to put the men forth a little while, <sup>35</sup> and said to them, Men of Israel, take heed to yourselves, what ye are about to do in respect to these men. <sup>36</sup> For before these days arose Theudas, saying that he himself was somebody; to whom a number of men, about four hundred, joined themselves; who was slain, and all, as many as obeyed him, were scattered and brought to naught. <sup>37</sup> After this man arose Judas the Galilean, in the days of the enrolment, and drew away people after him; he also perished, and all, as many as obeyed him, were scattered abroad. <sup>38</sup> And now I say to you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown, <sup>39</sup> but if it is of God ye will not be able to overthrow them; lest perhaps ye be found even fighting against God.

<sup>40</sup> And to him they assented; and having called the apostles to them they beat them, and charged them not to speak in the name of Jesus, and let them go. <sup>41</sup> They therefore went rejoicing from the presence of the Sanhedrin, because for the Name they were accounted worthy to suffer dishonor. <sup>42</sup> And every day, in the temple, and at their homes, they ceased not to teach, and to preach the Christ, Jesus.

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<sup>a</sup> Or, at.

<sup>b</sup> Some ancient documents read and God has given the Holy Spirit to those who obey him.

**VI.** <sup>1</sup>And in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were overlooked in the daily ministration. <sup>2</sup>And the twelve called the multitude of the disciples to them, and said, It is not proper that we should leave the word of God, and minister to tables. <sup>3</sup>But, brethren, look ye out among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint over this business. <sup>4</sup>And we will give ourselves to prayer, and to the ministry of the word. <sup>5</sup>And the word pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, <sup>6</sup>whom they set before the apostles; and having prayed, they laid their hands on them.

<sup>7</sup>And the word of God grew; and the number of the disciples multiplied in Jerusalem exceedingly; and a great multitude of the priests were obeying the faith.

<sup>8</sup>And Stephen, full of grace and of power, was doing great wonders and signs among the people. <sup>9</sup>But there arose some of those who were of the synagogue called that of the Freedmen, and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. <sup>10</sup>And they were not able to resist the wisdom and the spirit with which he spoke. <sup>11</sup>Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and against God. <sup>12</sup>And they stirred up the people, and the elders, and the scribes; and coming upon him, they seized him, and brought him to the Sanhedrin, <sup>13</sup>and set up false witnesses, who said, This man ceases not to speak words against this



holy place and the law. <sup>14</sup> For we have heard him say, that this Jesus the Nazarene will destroy this place, and will change the customs which Moses delivered to us. <sup>15</sup> And all that sat in the Sanhedrin, looking intently on him, saw his face as it were an angel's face.

**VII.** <sup>1</sup> And the high priest said, Are then these things so? <sup>2</sup> And he said, Brethren and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, <sup>3</sup> and said to him, Go forth from thy country, and from thy kindred, and come into the land which I will show thee. <sup>4</sup> Then he went forth from the land of the Chaldeans, and dwelt in Haran; and from thence, after his father was dead, <sup>5</sup> God removed him into this land, in which ye now dwell. <sup>6</sup> And he gave him no inheritance in it, no, not enough to set his foot on; and he promised to give it to him for a possession, and to his seed after him, when he had no child. <sup>7</sup> And God spoke after this manner, that his seed would be a sojourner in a foreign land, and they would bring them into bondage, and afflict them four hundred years. <sup>8</sup> And the nation to whom they shall be in bondage I will judge, said God; and after that they will come forth, and will serve me in this place. <sup>9</sup> And he gave him a covenant of circumcision; and so he begot Isaac, and circumcised him the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs. <sup>10</sup> And the patriarchs, moved with jealousy, sold Joseph into Egypt. And God was with him, <sup>11</sup> and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt; and he appointed him governor over Egypt and all his house.

<sup>12</sup> Now there came a famine over all Egypt and

Canaan, and a great affliction ; and our fathers found no sustenance. <sup>12</sup> But Jacob, hearing that there was grain in Egypt, sent out our fathers the first time. <sup>13</sup> And at the second time, Joseph was recognized by his brothers ; and Joseph's race became known to Pharaoh. <sup>14</sup> And Joseph sent, and called for Jacob his father, and all his kindred, seventy-five souls. <sup>15</sup> And Jacob went down into Egypt, and died, he and our fathers, <sup>16</sup> and they were removed to Shechem, and laid in the tomb that Abraham bought for a sum of money of the sons of Hamor, in Shechem.

<sup>17</sup> But as the time of the promise drew near, which God promised to Abraham, the people grew and multiplied in Egypt, <sup>18</sup> until there arose another king over Egypt who knew not Joseph. <sup>19</sup> He dealt craftily with our race and ill-treated our fathers, that they should cast out their babes, that they might not be preserved alive. <sup>20</sup> In which season Moses was born, and was beautiful before God, and he was nourished three months in his father's house. <sup>21</sup> And when he was exposed, Pharaoh's daughter took him up, and brought him up for her own son.

<sup>22</sup> And Moses was instructed in all the wisdom of the Egyptians, and was mighty in his words and works. <sup>23</sup> And when he was nearly forty years old, it came into his heart to visit his brethren the sons of Israel. <sup>24</sup> And seeing one of them suffering wrong, he defended him, and avenged him that was oppressed by smiting the Egyptian. <sup>25</sup> And he supposed his brethren understood, that God through his hand was giving them deliverance ; but they understood not. <sup>26</sup> And on the following day he appeared to them as they were contending, and urged them to peace, saying, Ye are brethren ; why wrong ye one another ? <sup>27</sup> But he who was wronging his neighbor thrust him

away, saying, Who appointed thee a ruler and a judge over us? <sup>28</sup> Dost thou wish to kill me, as thou didst kill the Egyptian yesterday? <sup>29</sup> And Moses fled at this word, and became a sojourner in the land of Midian, where he begot two sons. <sup>30</sup> And when forty years were completed, there appeared to him in the wilderness of mount Sinai an angel in a flame of fire, in a bush. <sup>31</sup> And Moses, seeing it, wondered at the sight; and as he drew near to consider it, the voice of the Lord came, <sup>32</sup> I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and dared not examine it. <sup>33</sup> And the Lord said to him, Loose the sandals from thy feet; for the place on which thou standest is holy ground. <sup>34</sup> Truly, I have seen the affliction of my people in Egypt, and heard their groaning, and have come down to deliver them. And now come, I will send thee into Egypt. <sup>35</sup> This Moses whom they denied, saying, Who appointed thee a ruler and a judge? him has God sent as a ruler and a redeemer with the hand of the angel who appeared to him in the bush. <sup>36</sup> This man led them out, working wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. <sup>37</sup> This is the Moses who said to the sons of Israel, A Prophet will God raise up for you of your brethren, as he did me. <sup>38</sup> This is he who was in the assembly in the wilderness with the angel who spoke to him in the mount Sinai, and with our fathers; who received living oracles to give to us; <sup>39</sup> to whom our fathers were not willing to become obedient, but thrust him from them, and in their hearts turned back again into Egypt, <sup>40</sup> saying to Aaron, Make us gods who shall go before us; for as for this Moses, who led us out of the land of Egypt, we know not what has become of him.

<sup>41</sup> And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. <sup>42</sup> But God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets,

Did ye offer to me slain beasts and sacrifices,  
Forty years in the wilderness, O house of Israel

<sup>43</sup> And ye took up the tabernacle of Moloch,  
And the star of the god Rephan,  
The figures which ye made to worship them;  
And I will remove you beyond Babylon.

<sup>44</sup> Our fathers had the tabernacle of the testimony in the wilderness, even as he directed who spoke to Moses, that he should make it according to the pattern that he had seen; <sup>45</sup> which also our fathers in turn received, and brought it with Joshua into the possession of the nations, whom God thrust out before the face of our fathers, unto the days of David; <sup>46</sup> who found favor in the sight of God, and asked to find a habitation for the God of Jacob. <sup>47</sup> But Solomon built a house for him. <sup>48</sup> Yet the Most High dwells not in houses made with hands; as says the prophet,

<sup>49</sup> The heaven is my throne,  
And the earth is my footstool.

What kind of a house will ye build for me, saith  
the Lord?

Or what is my place of rest?

<sup>50</sup> Did not my hand make all these things?

<sup>51</sup> Ye stiff-necked, and uncircumcised in heart and ears! Ye do always resist the Holy Spirit; as your fathers did, so do ye. <sup>52</sup> Which of the prophets did not your fathers persecute? And they killed those who announced beforehand concerning the coming of the Righteous One; of whom ye have now become

betrayers and murderers; <sup>53</sup>ye who received the law as ordinances of angels, and kept it not.

<sup>54</sup>Now when they heard these things they were cut to their hearts, and gnashed their teeth against him.

<sup>55</sup>But, being full of the Holy Spirit, he looked intently into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, <sup>56</sup>Behold, I see the heavens opened, and the Son of man standing on the right hand of God. <sup>57</sup>And crying out with

a loud voice, they stopped their ears, and rushed on him with one accord; <sup>58</sup>and having cast him out of the city, they stoned him. And the witnesses laid down their garments at the feet of a young man named Saul, <sup>59</sup>and stoned Stephen, calling on [the Lord] and saying, Lord Jesus, receive my spirit. <sup>60</sup>And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And saying this, he fell asleep.

**VIII.** <sup>1</sup>And Saul was well-pleased with his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and all were dispersed through the regions of Judæa and Samaria, except the apostles. <sup>2</sup>And devout men carried Stephen to his burial, and made great lamentation over him. <sup>3</sup>But Saul laid waste the church, entering house after house, and dragging away both men and women, committed them to prison.

<sup>4</sup>They therefore that were dispersed went about preaching the word. <sup>5</sup>And Philip went down to the city of Samaria, and preached to them the Christ. <sup>6</sup>And the crowds with one accord gave heed to the things said by Philip, when they heard, and saw the signs which he was doing. <sup>7</sup>For from many of those who had unclean spirits they came out, crying with a loud voice; and many that were paralyzed,

and that were lame, were healed. <sup>8</sup> And there was much joy in that city.

<sup>9</sup> But a certain man, named Simon, was in the city before, using sorcery, and amazing the nation of Samaria, saying that he was some great one; <sup>10</sup> to whom all from small to great gave heed, saying, This man is the power of God which is called Great. <sup>11</sup> And to him they gave heed, because for a long time he had amazed them by his sorceries. <sup>12</sup> But when they believed Philip publishing the good news concerning the kingdom of God and the name of Jesus Christ, they were immersed, both men and women. <sup>13</sup> And Simon also himself believed; and having been immersed, he continued with Philip, and was astonished, beholding the signs and great miracles which were taking place.

<sup>14</sup> Now the apostles in Jerusalem, hearing that Samaria had received the word of God, sent to them Peter and John; <sup>15</sup> who, having come down, prayed for them, that they might receive the Holy Spirit; <sup>16</sup> for he had not yet fallen on any one of them; but they had only been immersed <sup>a</sup> into the name of the Lord Jesus. <sup>17</sup> Then they laid their hands on them, and they received the Holy Spirit. <sup>18</sup> Now when Simon saw that through the laying on of the apostles' hands the Spirit was given, he offered them money, <sup>19</sup> saying, Give me also this authority, that on whomsoever I lay hands, he may receive the Holy Spirit. <sup>20</sup> But Peter said to him, Thy silver perish with thee; because thou hast thought to acquire the gift of God with money. <sup>21</sup> Thou hast no part nor lot in this matter; for thy heart is not right before God. <sup>22</sup> Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be

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<sup>a</sup> Or, unto.

forgiven thee. <sup>23</sup> For I perceive thee to be in a gall of bitterness and a bond of unrighteousness. <sup>24</sup> And Simon answering, said, Pray ye to the Lord for me, that none of the things which ye have spoken come on me. <sup>25</sup> They, therefore, having testified and spoken the word of the Lord, were returning to Jerusalem, and preaching the gospel to many villages of the Samaritans.

<sup>26</sup> But an angel of the Lord spoke to Philip, saying, Arise, and go toward the south, on the way that goes down from Jerusalem to Gaza: this is desert. <sup>27</sup> And he arose and went. And behold, a man of Ethiopia, a eunuch, a state-officer of Candace queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship, <sup>28</sup> was returning; and sitting in his chariot was reading the prophet Isaiah. <sup>29</sup> And the Spirit said to Philip, Go near, and join thyself to this chariot. <sup>30</sup> And Philip ran to him, and heard him reading Isaiah the prophet. And he said, Understandest thou then what thou art reading? <sup>31</sup> And he said, How could I, except some one shall guide me? And he besought Philip to come up, and sit with him.

<sup>32</sup> And the place of the Scripture which he was reading was this,

He was led as a sheep to the slaughter;  
And as a lamb dumb before his shearer,  
So he opens not his mouth.

<sup>33</sup> In his humiliation his judgment was taken away;  
His generation who shall fully declare?  
For his life is taken away from the earth.

<sup>34</sup> And the eunuch answering said to Philip, I pray thee, concerning whom does the prophet speak this? Concerning himself, or concerning someone else? <sup>35</sup> And Philip opened his mouth, and beginning from this

Scripture, announced to him the good news of Jesus. <sup>36</sup> And as they went along the way, they came to a certain water. And the eunuch says, Behold, here is water; what forbids my being immersed? <sup>a</sup> <sup>36</sup> And he commanded the chariot to stand still. And they went down both into the water, both Philip and the eunuch; and he immersed him. <sup>39</sup> And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. <sup>40</sup> But Philip was found at Azotus; and passing through, he published the good news to all the cities, till he came to Cæsarea.

**IX.** <sup>1</sup> But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went to the high priest, <sup>2</sup> and asked of him letters to Damascus to the synagogues, that if he found any that were of the Way, whether they were men or women, he might bring them bound to Jerusalem. <sup>3</sup> And as he journeyed, it came to pass that he drew near Damascus. And suddenly there flashed around him a light out of heaven; <sup>4</sup> and he fell on the ground, and heard a voice saying to him, Saul, Saul, why persecutest thou me? <sup>5</sup> And he said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. <sup>6</sup> But arise, and go into the city, and it shall be told thee what thou must do. <sup>7</sup> And the men who journeyed with him were standing speechless, hearing the voice, but beholding no one. <sup>8</sup> And Saul arose from the ground; and his eyes being opened, he saw nothing; and leading him by the hand, they brought

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<sup>a</sup> *Some ancient documents insert with variations ver. 37. And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*



him into Damascus. <sup>9</sup> And he was three days without sight, and neither ate nor drank.

<sup>10</sup> And there was a certain disciple in Damascus, named Ananias; and the Lord said to him, in a vision, Ananias! And he said, Behold, I am here, Lord. <sup>11</sup> And the Lord said to him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul of Tarsus. For, behold, he prays; <sup>12</sup> and in a vision he saw a man named Ananias coming in, and putting his hand on him, that he might receive sight. <sup>13</sup> And Ananias answered, Lord, I have heard from many concerning this man, how great evils he did to thy saints in Jerusalem. <sup>14</sup> And here he has authority from the chief priests to bind all that call on thy name. <sup>15</sup> But the Lord said to him, Go; for this man is to me a chosen vessel, to bear my name before Gentiles, and kings, and the sons of Israel; <sup>16</sup> for I shall show him how great things he must suffer for my name's sake. <sup>17</sup> And Ananias went away and entered into the house; and putting his hands on him, said, Brother Saul, the Lord has sent me, even Jesus who appeared to thee in the way thou camest, that thou mayest receive sight, and be filled with the Holy Spirit. <sup>18</sup> And straightway there fell off from his eyes as it were scales; and he received sight, and arose, and was immersed; <sup>19</sup> and having taken food, he was strengthened.

And he was some days with the disciples in Damascus. <sup>20</sup> And straightway he preached Jesus, in the synagogues, that he is the Son of God. <sup>21</sup> And all that heard him were amazed, and said, Is not this he who destroyed in Jerusalem those who call on this name? and had come here for this purpose, that he might bring them bound to the chief priests. <sup>22</sup> But

Saul was the more strengthened, and confounded the Jews who dwelt in Damascus, proving that this is the Christ. <sup>23</sup> And when many days were completed, the Jews consulted together to kill him. <sup>24</sup> But their plot became known to Saul. And they were watching the gates also day and night to kill him. <sup>25</sup> But his disciples took him by night, and let him down through the wall, lowering him in a basket.

<sup>26</sup> And when he was come to Jerusalem, he attempted to join himself to the disciples; and all were afraid of him, not believing that he was a disciple. <sup>27</sup> But Barnabas took him, and brought him to the apostles, and related to them how he saw the Lord in the way, and that he spoke to him, and how he preached boldly in Damascus in the name of Jesus. <sup>28</sup> And he was with them, going in and out in Jerusalem, <sup>29</sup> preaching boldly in the name of the Lord; and was speaking and disputing against the Grecian Jews; but they were attempting to slay him. <sup>30</sup> And the brethren, learning it, brought him down to Cæsarea, and sent him forth to Tarsus.

<sup>31</sup> So the church, throughout all Judæa and Galilee and Samaria, had peace, being built up, and walking in the fear of the Lord, and in the consolation of the Holy Spirit, was multiplied.

<sup>32</sup> And it came to pass that Peter, going through all parts came down also to the saints who dwelt at Lydda. <sup>33</sup> And there he found a certain man named Æneas, who had lain on a pallet eight years, who was paralyzed. <sup>34</sup> And Peter said to him, Æneas, Jesus the Christ heals thee; arise, and make thy bed. And straightway he arose. <sup>35</sup> And all that dwelt at Lydda and Sharon saw him; and they turned to the Lord.

<sup>36</sup> And there was in Joppa a certain disciple named Tabitha, which interpreted is called Dorcas. This woman was full of good works, and of alms, which she did. <sup>37</sup> And it came to pass in those days, that she was sick, and died. And having washed her, they laid her in an upper chamber. <sup>38</sup> And as Lydda was near Joppa, the disciples, hearing that Peter was there, sent to him two men, beseeching, Delay not to come even to us. <sup>39</sup> And Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing coats and garments which Dorcas made, while she was with them. <sup>40</sup> But Peter put them all forth, and kneeled down and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up. <sup>41</sup> And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. <sup>42</sup> And it became known throughout all Joppa; and many believed on the Lord.

<sup>43</sup> And it came to pass, that he abode many days in Joppa, with one Simon a tanner.

X. <sup>1</sup> Now a certain man in Cæsarea named Cornelius, a centurion of a cohort called the Italian cohort, <sup>2</sup> devout, and fearing God with all his house, giving many alms to the people, and praying to God always, <sup>3</sup> saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in to him, and saying to him, Cornelius! <sup>4</sup> And he looking intently on him, and becoming afraid, said, What is it, Lord? And he said to him, Thy prayers and thine alms are gone up for a memorial before God. <sup>5</sup> And now send men to Joppa, and call for one Simon, who is surnamed Peter. <sup>6</sup> He lodges with one Simon a tanner,

whose house is by the sea-side. <sup>7</sup> And when the angel who spoke to him was gone, he called two of his servants, and a devout soldier of those who waited on him; <sup>8</sup> and having recounted all things to them, he sent them to Joppa.

<sup>9</sup> Now on the morrow, as they were journeying, and drawing near to the city, Peter went up on the house-top to pray, about the sixth hour. <sup>10</sup> And he became very hungry, and wished to eat. But while they were making ready, there fell on him a trance; <sup>11</sup> and he beholds heaven opened, and a certain vessel descending on him, as a great sheet, let down by four corners on the earth; <sup>12</sup> wherein were all the fourfooted beasts and creeping things of the earth, and birds of the air. <sup>13</sup> And there came a voice to him, Arise, Peter; kill, and eat. <sup>14</sup> But Peter said, Not so, Lord; for I have never eaten anything defiled and unclean. <sup>15</sup> And a voice came to him again, the second time, What God has cleansed, make not thou defiled. <sup>16</sup> This took place three times; and straightway the vessel was taken up into heaven.

<sup>17</sup> Now while Peter was much perplexed in himself what the vision which he saw might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, came and stood before the gate; <sup>18</sup> and calling they inquired if Simon, who is surnamed Peter, lodges here. <sup>19</sup> And while Peter was earnestly considering the vision, the Spirit said to him, Behold, three men are seeking thee. <sup>20</sup> But arise, and go down, and go with them, nothing doubting; because I have sent them. <sup>21</sup> And Peter went down to the men, and said, Behold, I am the one whom ye seek. What is the reason why ye are here? <sup>22</sup> And they said, Cornelius, a centurion, a righteous man, and one that fears God, and is of

good report among all the nation of the Jews, was divinely instructed by a holy angel to send for thee to his house, and to hear words from thee. <sup>23</sup> He called them in, therefore, and lodged them.

And on the morrow he arose and went forth with them, and some of the brethren from Joppa went with him. <sup>24</sup> And on the morrow, they entered into Cesarea. And Cornelius was expecting them, having called together his kinsmen and near friends. <sup>25</sup> And when it came to pass that Peter entered in, Cornelius met him, and fell down at his feet, and did him homage. <sup>26</sup> But Peter raised him, saying, Stand up; I myself also am a man. <sup>27</sup> And while talking with him, he went in, and finds many that were come together. <sup>28</sup> And he said to them, Ye yourselves know that it is unlawful for a Jew to join himself with, or come to, one of another nation; and yet to me God has showed that I should not call any man defiled or unclean. <sup>29</sup> Wherefore I also came without gainsaying, when sent for. I ask therefore for what reason did ye send for me?

<sup>30</sup> And Cornelius said, Four days ago until this hour I was keeping the ninth hour of prayer in my house; and, behold, a man stood before me in bright clothing, <sup>31</sup> and says, Cornelius, thy prayer has been heard, and thine alms have been remembered before God. <sup>32</sup> Send therefore to Joppa, and call for Simon, who is surnamed Peter; he lodges in the house of Simon a tanner, by the sea-side. <sup>33</sup> Immediately therefore I sent to thee; and thou didst well in coming hither. Now therefore we are all present before God, to hear all things that have been commanded thee by the Lord.

<sup>34</sup> And Peter opened his mouth and said, Truly I perceive that God is not a respecter of persons; <sup>35</sup> but in every nation he that fears him, and works right-

eousness, is acceptable to him. <sup>36</sup> The \* word which he sent to the sons of Israel, publishing glad tidings of peace through Jesus Christ (he is Lord of all), <sup>37</sup> ye yourselves know ; the saying which was spoken throughout all Judæa, beginning from Galilee, after the immersion which John preached ; <sup>38</sup> even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power ; who went about doing good, and healing all that were oppressed by the Devil ; because God was with him. <sup>39</sup> And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem ; whom also they put to death, hanging him on a tree. <sup>40</sup> Him God raised on the third day, and gave him to become manifest ; <sup>41</sup> not to all the people, but to witnesses before appointed by God, to us, who ate and drank with him after he rose from the dead. <sup>42</sup> And he charged us to preach to the people, and to testify that it is he who has been appointed by God Judge of living and dead. <sup>43</sup> To him all the prophets testify, that through his name every one who believes on him shall receive remission of sins.

<sup>44</sup> While Peter was yet speaking these words, the Holy Spirit fell on all who heard the word. <sup>45</sup> And those of the circumcision who believed, as many as came with Peter, were amazed that on the Gentiles also was poured out the gift of the Holy Spirit. <sup>46</sup> For they heard them speaking with tongues, and magnifying God. Then answered Peter, <sup>47</sup> Can any one forbid the water, that these should not be immersed, who have received the Holy Spirit as well as we ? <sup>48</sup> And he directed them to be immersed in the name of Jesus Christ. Then they asked him to remain some days.

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\* Many ancient documents read He sent the word.

**XI.** <sup>1</sup> Now the apostles, and the brethren who were in Judæa, heard that the Gentiles also had received the word of God. <sup>2</sup> And when Peter went up to Jerusalem, they that were of the circumcision contended with him, <sup>3</sup> saying, Thou wentest in to men uncircumcised, and didst eat with them.

<sup>4</sup> But Peter began and gave them an orderly account, saying, <sup>5</sup> I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel descending, as a great sheet, let down out of heaven by four corners; and it came even to me. <sup>6</sup> On which looking intently, I considered, and saw the fourfooted beasts of the earth, and the wild beasts, and the creeping things, and the birds of the air. <sup>7</sup> And I heard also a voice saying to me, Rise, Peter; kill and eat. <sup>8</sup> But I said, Not so, Lord; for nothing defiled or unclean ever entered into my mouth. <sup>9</sup> But a voice answered a second time out of heaven, What God has cleansed, make not thou defiled. <sup>10</sup> And this took place thrice; and all were drawn up again into heaven.

<sup>11</sup> And, behold, immediately there stood three men at the house in which we were, having been sent to me from Cæsarea. <sup>12</sup> And the Spirit bade me go with them, nothing doubting. And these six brethren also went with me, and we entered into the man's house. <sup>13</sup> And he told us how he saw the angel in his house, standing and saying, Send to Joppa, and call for Simon who is surnamed Peter; <sup>14</sup> who will speak to thee words, by which thou shalt be saved, and all thy house.

<sup>15</sup> And as I began to speak, the Holy Spirit fell on them, as also on us at the beginning; <sup>16</sup> and I remembered the word of the Lord, how he said, John immersed <sup>a</sup> with water, but ye shall be immersed in the

Holy Spirit. <sup>17</sup> If then God gave to them the same gift as to us also, upon believing on the Lord Jesus Christ, who was I, that I could hinder God? <sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, So then, to the Gentiles also God has given repentance unto life.

<sup>19</sup> Now they who were dispersed by reason of the distress that arose about Stephen, went on as far as Phœnicia, and Cyprus, and Antioch, speaking the word to no one but Jews only. <sup>20</sup> But some of them were men of Cyprus and Cyrene, who, having come to Antioch, spoke to the <sup>a</sup>Greeks also, publishing the good news of the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them; and a great number that believed turned to the Lord.

<sup>22</sup> But the report concerning them came to the ears of the church which was in Jerusalem; and they sent forth Barnabas as far as Antioch. <sup>23</sup> Who having come, and seen the grace of God, rejoiced; and he exhorted all, that with purpose of heart they should cleave to the Lord. <sup>24</sup> For he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. <sup>25</sup> And he departed to Tarsus, to seek for Saul; <sup>26</sup> and having found him, he brought him to Antioch. And it came to pass, that even for a whole year they came together in the church, and taught a great multitude; and the disciples were first called Christians in Antioch.

<sup>27</sup> And in these days prophets came down from Jerusalem to Antioch. <sup>28</sup> And there stood up one of them named Agabus, and signified through the Spirit that there should be a great famine over all the inhabited earth; which came to pass in the days of Claudius. <sup>29</sup> And the disciples, according as any one

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<sup>a</sup> *Many ancient documents read Grecian Jews.*



was prospered, determined each of them to send relief to the brethren dwelling in Judæa. <sup>30</sup> Which also they did, sending it to the elders through the hands of Barnabas and Saul.

**XII.** <sup>1</sup> Now at that season, Herod the king put forth his hands to harm some of the church. <sup>2</sup> And he slew James the brother of John with the sword. <sup>3</sup> And seeing that it pleased the Jews, he proceeded to seize Peter also; (then were the days of unleavened bread;) <sup>4</sup> and when he had taken him he put him in prison, delivering him to four quaternions of soldiers to guard him; intending after the passover to bring him forth to the people. <sup>5</sup> Peter therefore was kept in the prison; but prayer was earnestly made by the church to God on his behalf.

<sup>6</sup> And when Herod was about to bring him forth, in that night Peter was sleeping between two soldiers, bound with two chains; and guards before the door were keeping the prison. <sup>7</sup> And, behold, an angel of the Lord stood by him, and a light shined in the prison; and he smote Peter on the side, and raised him, saying, Rise up speedily. And his chains fell off from his hands. <sup>8</sup> And the angel said to him, Gird thyself, and bind on thy sandals; and he did so. And he says to him, Cast thy garment about thee, and follow me. <sup>9</sup> And he went out, and followed him; and knew not that what was done through the angel was real, but thought he saw a vision. <sup>10</sup> And having passed the first and the second <sup>b</sup> watch, they came to the iron gate that leads into the city, which opened to them of its own accord; and they went out, and passed on through one street, and straightway the angel departed from him.

<sup>11</sup> And Peter, having come to himself, said, Now I

<sup>a</sup> Gr., ministratlon.

<sup>b</sup> Or, ward.

know truly, that the Lord sent forth his angel, and delivered me from the hand of Herod and all the expectation of the people of the Jews. <sup>12</sup> And becoming conscious of it, he went to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying. <sup>13</sup> And as Peter knocked at the door of the gate, a maid-servant came to hearken, named Rhoda. <sup>14</sup> And recognizing Peter's voice, she opened not the gate for gladness, but ran in, and told that Peter was standing before the gate. <sup>15</sup> And they said to her, Thou art mad. But she confidently affirmed that it was so. And they said, It is his angel. <sup>16</sup> But Peter continued knocking; and opening they saw him and were amazed. <sup>17</sup> And beckoning to them with the hand to be silent, he related to them how the Lord led him forth out of the prison. And he said, Go tell these things to James and to the brethren. And he departed and went to another place.

<sup>18</sup> But when it was day, there was no little stir among the soldiers, what was become of Peter. <sup>19</sup> And Herod, when he had sought for him, and found him not, after examining the guards, commanded that they should be led away to death. And he went down from Judæa to Cæsarea, and tarried there.

<sup>20</sup> And he was highly displeased with the Tyrians and Sidonians. But they came with one accord to him, and, having made Blastus the king's chamberlain their friend, asked for peace; because their country was nourished by that of the king. <sup>21</sup> And on a set day Herod, having put on royal apparel, sat on the judgment-seat, and made a speech to them. <sup>22</sup> And the people shouted, The voice of a god, and not of a man! <sup>23</sup> And immediately an angel of the Lord smote him, because he gave not the glory

to God; and he was eaten by worms, and expired.

<sup>24</sup> But the word of God grew and multiplied. <sup>25</sup> And Barnabas and Saul returned <sup>a</sup>from Jerusalem, after completing their ministration, taking with them John, who was surnamed Mark.

**XIII.** <sup>1</sup> Now there were in Antioch, in the church that was there, prophets and teachers; Barnabas, and Simeon who was called Niger, and Lucius the Cyrenean, and Manaen the foster-brother of Herod the tetrarch, and Saul. <sup>2</sup> And while they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for me Barnabas and Saul to the work to which I have called them. <sup>3</sup> Then, having fasted and prayed and laid their hands on them, they sent them away.

<sup>4</sup> They therefore, being sent forth by the Holy Spirit, went down to Seleucia; and thence they sailed away to Cyprus. <sup>5</sup> And arriving in Salamis, they proclaimed the word of God in the synagogues of the Jews; and they had also John as an attendant. <sup>6</sup> And having gone through the whole island to Paphos, they found a certain sorcerer, a Jewish false prophet, whose name was Bar-jesus; <sup>7</sup> who was with the proconsul, Sergius Paulus, an intelligent man. He, having called to him Barnabas and Saul, sought to hear the word of God. <sup>8</sup> But Elymas the sorcerer (for so his name is interpreted), withstood them, seeking to pervert the proconsul from the faith. <sup>9</sup> But Saul (who is also called Paul), filled with the Holy Spirit, looked intently on him, <sup>10</sup> and said, O full of all deceit and all villainy, son of the Devil, enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now,

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<sup>a</sup> *Many ancient documents read to.*

behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and going about he sought persons to lead him by the hand. <sup>12</sup>Then the proconsul, seeing what had taken place, believed, being astonished at the teaching of the Lord.

<sup>13</sup>Now Paul and his companions, having set sail from Paphos, came to Perga in Pamphylia; and John withdrew from them and returned to Jerusalem. <sup>14</sup>But they, going through from Perga, came to Antioch in Pisidia; and entering into the synagogue on the sabbath day they sat down. <sup>15</sup>And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren, if ye have any word of exhortation for the people, speak.

<sup>16</sup>And Paul arose, and beckoning with the hand, said, Men of Israel, and ye that fear God, hear. <sup>17</sup>The God of this people Israel chose our fathers; and he exalted the people in their sojourn in the land of Egypt, and with a high arm he led them forth out of it. <sup>18</sup>And about forty years he <sup>a</sup>bore with their ways in the wilderness. <sup>19</sup>And having destroyed seven nations in the land of Canaan, he gave them their land as an inheritance, <sup>20</sup>about four hundred and fifty years. And after that, he gave judges, until Samuel the prophet. <sup>21</sup>And afterward they asked for a king; and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. <sup>22</sup>And having removed him, he raised up for them David to be their king; to whom also he gave testimony, saying, I found David the son of Jesse, a man after my own heart, who will do all my will.

<sup>23</sup>From the seed of this man, God, according to

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<sup>a</sup> Many ancient documents read bore them as a nursing father.

promise, brought to Israel a Savior, Jesus; <sup>24</sup> John having first preached, before his entrance, an immersion of repentance to all the people of Israel. <sup>25</sup> And as John was accomplishing his course, he said, What do ye suppose me to be? I am not he. But, behold, there comes one after me, the sandals of whose feet I am not worthy to loose.

<sup>26</sup> Brethren, sons of the race of Abraham, and those among you who fear God, to us the word of this salvation has been sent forth. <sup>27</sup> For they who dwell in Jerusalem, and their rulers, not knowing him, nor the voices of the prophets which are read every sabbath day, fulfilled them in condemning him. <sup>28</sup> And though they found no cause of death, they asked Pilate that he might be slain. <sup>29</sup> And when they had fulfilled all things that were written concerning him, they took him down from the tree, and laid him in a tomb. <sup>30</sup> But God raised him from the dead. <sup>31</sup> And he appeared for many days to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people. <sup>32</sup> And we declare to you glad tidings of the promise made to the fathers, <sup>33</sup> that God has fulfilled this for <sup>a</sup>our children, in raising up Jesus; as also it is written in the second psalm,

Thou art my Son;

I this day have begotten thee.

<sup>34</sup> And that he raised him up from the dead to return no more to corruption, he has thus spoken, I will give to you the holy, the sure promises of David. <sup>35</sup> Because in another also he says, Thou wilt not give thy Holy One to see corruption. <sup>36</sup> For David, <sup>b</sup>having served his own generation according to the purpose of God, fell asleep, and was added to his fathers, and saw corruption. <sup>37</sup> But he, whom God raised, saw not

<sup>a</sup> Or, us, the.

<sup>b</sup> Or, having in his own generation served the purpose of God.

corruption. <sup>38</sup> Be it known to you therefore, brethren, that through this man remission of sins is proclaimed to you ; <sup>39</sup> and in him every one who believes is justified from all things, from which ye were not able to be justified in the law of Moses. <sup>40</sup> Beware therefore, lest that come upon you which is spoken in the prophets,

<sup>41</sup> Behold, ye despisers, and wonder, and perish ;  
Because I work a work in your days,  
A work which ye will by no means believe,  
If one fully declare it to you.

<sup>42</sup> And as they were going out, they besought that these words might be spoken to them on the next sabbath. <sup>43</sup> And when the synagogue was broken up, many of the Jews and of the proselyte worshipers followed Paul and Barnabas ; who, speaking to them, persuaded them to continue in the grace of God. <sup>44</sup> And on the next sabbath, almost the whole city was gathered together to hear the word of God. <sup>45</sup> But the Jews, seeing the crowds, were filled with jealousy, and spoke against the things said by Paul, and blasphemed. <sup>46</sup> Then Paul and Barnabas spoke boldly, and said, It was necessary that the word of God should first be spoken to you ; since ye thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. <sup>47</sup> For so has the Lord commanded us,

I have set thee for a light of the Gentiles,  
That thou shouldst be for salvation to the utmost  
part of the earth.

<sup>48</sup> And the Gentiles hearing it rejoiced, and glorified the word of <sup>a</sup> God ; and as many as were appointed to eternal life believed. <sup>49</sup> And the word of the Lord was carried everywhere through all the region.

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<sup>a</sup> *Many ancient documents read the Lord.*

<sup>50</sup> But the Jews urged on the devout women of high rank, and the chief men of the city, and stirred up persecution against Paul and Barnabas, and drove them out from their borders. <sup>51</sup> And they, having shaken off the dust of their feet against them, came to Iconium. <sup>52</sup> And the disciples were filled with joy and with the Holy Spirit.

**XIV.** <sup>1</sup> And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke, that a great multitude both of Jews and Greeks believed. <sup>2</sup> But the Jews who disbelieved stirred up and embittered the souls of the Gentiles against the brethren. <sup>3</sup> They spent a long time therefore speaking boldly in reliance on the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done through their hands.

<sup>4</sup> But the multitude of the city was divided; and some held with the Jews, some with the apostles. <sup>5</sup> And when a movement was made, both of the Gentiles and Jews with their rulers, to insult and stone them, <sup>6</sup> they, becoming aware of it, fled to the cities of Lycaonia, Lystra and Derbe, and the region round about; <sup>7</sup> and there they were publishing the good news.

<sup>8</sup> And a certain man in Lystra was sitting, impotent in his feet, lame from his mother's womb, who had never walked. <sup>9</sup> This man heard Paul as he was speaking; who, looking intently on him, and perceiving that he had faith to be healed, <sup>10</sup> said with a loud voice, Stand upright on thy feet. And he sprang up, and walked. <sup>11</sup> And the crowds, seeing what Paul did, lifted up their voices, saying in the speech of Lycaonia, The gods have come down to us in the likeness of men. <sup>12</sup> And they called Barnabas, Jupi-

ter; and Paul, Mercury, because he was the chief speaker. <sup>13</sup> And the priest of Jupiter, that was before the city, having brought oxen and garlands to the gates, wished to offer sacrifice with the crowds. <sup>14</sup> But the apostles, Barnabas and Paul, hearing of it, rent their garments, and leaped forth into the crowd; crying out, <sup>15</sup> and saying, Sirs, why do ye these things? We also are men of like nature with you, bringing you glad tidings that ye should turn from these vanities to the living God, who made the heaven, and the earth, and the sea, and all things that are in them; <sup>16</sup> who, in the generations past, suffered all the nations to walk in their own ways; <sup>17</sup> although he left not himself without witness, in that he did good, giving you rains from heaven, and fruitful seasons, filling your hearts with food and gladness. <sup>18</sup> And with these sayings they with difficulty restrained the crowds from offering sacrifice to them.

<sup>19</sup> But there came thither Jews from Antioch and Iconium; and having persuaded the people and stoned Paul, they drew him out of the city, thinking that he was dead. <sup>20</sup> But when the disciples formed a circle around him, he rose up and entered into the city; and on the morrow he departed with Barnabas to Derbe. <sup>21</sup> And having published the good news to that city, and made many disciples, they returned to Lystra and Iconium and Antioch; <sup>22</sup> confirming the souls of the disciples, exhorting them to continue in the faith, and that through many afflictions we must enter into the kingdom of God.

<sup>23</sup> And when they had appointed elders for them in every church, and prayed with them, fasting, they commended them to the Lord on whom they had believed. <sup>24</sup> And going through Pisidia, they came to Pamphylia. <sup>25</sup> And having spoken the word in



Perga, they went down to Attalia; <sup>26</sup> and thence they sailed away to Antioch, whence they had been committed to the grace of God for the work which they accomplished. <sup>27</sup> And when they had arrived, and assembled the church, they reported how great things God had wrought with them, and that he had opened to the Gentiles a door of faith. <sup>28</sup> And they spent no little time with the disciples.

**XV.** <sup>1</sup> And some men, coming down from Judæa, were teaching the brethren, Unless ye be circumcised after the custom of Moses, ye can not be saved. <sup>2</sup> And when Paul and Barnabas had no little dissension and discussion with them, they appointed that Paul and Barnabas, and some others of them, should go up to Jerusalem to the apostles and elders, about this question.

<sup>3</sup> They therefore, having been sent forward by the church, went through Phœnicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy to all the brethren. <sup>4</sup> And having come to Jerusalem, they were welcomed by the church, and the apostles and the elders; and they reported how great things God wrought with them. <sup>5</sup> But there arose some from the sect of the Pharisees who believed, saying, It is necessary to circumcise them, and to charge them to keep the law of Moses.

<sup>6</sup> And the apostles and the elders came together to see about this matter. <sup>7</sup> And when there had been much discussion, Peter arose, and said to them, Brethren, ye yourselves know that from early days God made choice among us, that through my mouth the Gentiles should hear the word of the gospel and believe. <sup>8</sup> And God who knows the heart bore them witness, giving them the Holy Spirit, just as to us; and made no distinction between us and them,

cleansing their hearts by faith. <sup>10</sup> Now therefore why do ye tempt God, putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup> But through the grace of the Lord Jesus we believe that we shall be saved, in the same manner as they also.

<sup>12</sup> And all the multitude became silent, and listened to Barnabas and Paul narrating how great signs and wonders God had wrought among the Gentiles through them. <sup>13</sup> And after they became silent, James answered, saying, Brethren, hear me. <sup>14</sup> Simeon has narrated how God first visited the Gentiles, to take out of them a people for his name. <sup>15</sup> And with this agree the words of the prophets; as it is written,

<sup>16</sup> After this I will return,  
And will build again the tabernacle of David,  
which is fallen down;

And I will build again the ruins thereof, and will  
set it up again;

<sup>17</sup> That the rest of men may seek after the Lord,  
And all the Gentiles, upon whom my name has  
been called,  
Saith the Lord, who \*makes these things known  
from of old.

<sup>18</sup> Wherefore my judgment is, that we trouble not those who from among the Gentiles are turning to God; <sup>19</sup> but that we write to them, that they abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood. <sup>20</sup> For Moses from generations of old time has in every city those who preach him, being read in the synagogues every sabbath.

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\* Or, who does these things known from eternity. *The best ancient documents omit all that follows in ver. 18 of the Common Version.*

<sup>22</sup> Then it seemed good to the apostles and the elders, with the whole church, having chosen men from themselves, to send them to Antioch with Paul and Barnabas; namely, Judas called Barsabas, and Silas, leading men among the brethren. <sup>23</sup> And they wrote by them;

The apostles and the <sup>a</sup>elders and the brethren, to the brethren from the Gentiles throughout Antioch and Syria and Cilicia, greeting: <sup>24</sup> Forasmuch as we have heard, that some who went out from us troubled you with words, subverting your souls, to whom we gave no charge; <sup>25</sup> it seemed good to us, having become of one mind, to choose men and send them to you, with our beloved Barnabas and Paul, <sup>26</sup> men who have hazarded their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have sent therefore Judas and Silas, who themselves also by word of mouth carry you the same message. <sup>28</sup> For it seemed good to the Holy Spirit, and to us, to lay upon you no further burden except these necessary things; <sup>29</sup> that ye abstain from things offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it will be well with you. Farewell.

<sup>30</sup> They therefore, being dismissed, came down to Antioch; and assembling the multitude they delivered the letter. <sup>31</sup> And having read it, they rejoiced at the <sup>b</sup>exhortation. <sup>32</sup> And Judas and Silas, being themselves also prophets, <sup>c</sup>exhorted the brethren with many words, and confirmed them. <sup>33</sup> And having remained a while, they were dismissed with peace from the brethren to those who had sent them forth.<sup>d</sup>

<sup>a</sup> Or, the elder brethren.

<sup>b</sup> Or, comfort.

<sup>c</sup> Or, comforted.

<sup>d</sup> Some ancient documents insert ver. 34. But it seemed good to Silas to abide there still.

<sup>35</sup> But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

<sup>36</sup> And after some days, Paul said to Barnabas, Let us return now, and visit the brethren in every city where we proclaimed the word of the Lord, and see how they do. <sup>37</sup> And Barnabas intended to take with them John also, who was called Mark. <sup>38</sup> But Paul thought it proper not to take with them him who departed from them from Pamphylia, and went not with them to the work. <sup>39</sup> And there arose a sharp contention, so that they parted one from the other, and Barnabas took with him Mark, and sailed away to Cyprus. <sup>40</sup> And Paul, having chosen Silas, went forth, being commended by the brethren to the grace of the Lord. <sup>41</sup> And he went through Syria and Cilicia, confirming the churches.

**XVI.** <sup>1</sup> And he came also to Derbe and to Lystra. And, behold, a certain disciple was there, named Timothy, the son of a believing Jewish woman, but of a Greek father; <sup>2</sup> who was well reported of by the brethren in Lystra and Iconium. <sup>3</sup> Him Paul wished to go forth with him, and took and circumcised him on account of the Jews who were in those places; for they all knew that his father was a Greek.

<sup>4</sup> And as they journeyed through the cities, they delivered to them the decrees to keep, that were decided upon by the apostles and elders who were in Jerusalem. <sup>5</sup> So the churches were strengthened in the faith, and were increasing in number daily. <sup>6</sup> And they went through the Phrygian and Galatian country, and having been forbidden by the Holy Spirit to speak the word in Asia, <sup>7</sup> and coming to Mysia, they attempted to go into Bithynia; and the

Spirit of Jesus did not permit them ; <sup>8</sup> and passing by Mysia, they went down to Troas. <sup>9</sup> And a vision appeared to Paul by night : a man of Macedonia was standing and beseeching him, and saying, Come over into Macedonia and help us. <sup>10</sup> And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to proclaim the good news to them.

<sup>11</sup> Therefore setting sail from Troas, we ran with a straight course to Samothrace, and on the following day to Neapolis ; <sup>12</sup> and thence to Philippi, which is a chief city of the district of Macedonia, a colony. And we were tarrying in this city certain days.

<sup>13</sup> And on the sabbath day we went forth out of the gate by a river side, where we supposed there was a place of prayer ; and we sat down, and spoke to the women who came together. <sup>14</sup> And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshiped God, was listening ; whose heart the Lord opened to attend to the things spoken by Paul. <sup>15</sup> And when she was immersed and her household, she besought us, saying, If ye have judged me to be a believer in the Lord, come into my house, and abide. And she constrained us.

<sup>16</sup> And it came to pass, as we were going to the place of prayer, a certain maidservant having a spirit of divination met us, who brought her masters much gain by soothsaying. <sup>17</sup> She, following Paul and us, cried, saying, These men are servants of the most high God, who proclaim to you a way of salvation. <sup>18</sup> And this she did many days. But Paul, being troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out from her. And it came out that very hour.

<sup>19</sup> But her masters, seeing that the hope of their gain

was gone, laid hold of Paul and Silas, and dragged them into the market-place before the rulers. <sup>20</sup> And having brought them to the \*magistrates, they said, These men, being Jews, are greatly disturbing our city; <sup>21</sup> and proclaiming customs, which it is not lawful for us to receive, or to observe, being Romans.

<sup>22</sup> And the crowd rose up together against them; and the \*magistrates tore off their garments, and commanded to beat them with rods. <sup>23</sup> And having laid many stripes on them, they cast them into prison, charging the jailer to keep them safely; <sup>24</sup> who, having received such a charge, cast them into the inner prison and made their feet fast in the stocks.

<sup>25</sup> And at midnight Paul and Silas were praying and singing praises to God; and the prisoners were listening to them. <sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the bonds of all were loosed. <sup>27</sup> And the jailer, awaking out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. <sup>28</sup> But Paul cried out with a loud voice, saying, Do thyself no harm; for we are all here. <sup>29</sup> And calling for lights, he sprang in, and trembling fell down before Paul and Silas; <sup>30</sup> and having brought them out, he said, Sirs, what must I do to be saved? <sup>31</sup> And they said, Believe on the Lord Jesus, and thou shalt be saved, and thy house. <sup>32</sup> And they spoke to him the word of the Lord, with all that were in his house.

<sup>33</sup> And he took them with him at that hour of the night, and washed their stripes; and was immersed, himself and all his, immediately. <sup>34</sup> And bringing them up into his house, he set food before them, and

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\* Or, prætors.

rejoiced greatly with all his house, having believed in God.

<sup>35</sup> And when it was day, the <sup>a</sup>magistrates sent the <sup>b</sup>sergeants, saying, Release those men. <sup>36</sup> And the jailer reported these words to Paul, The <sup>a</sup>magistrates have sent to release you ; now therefore come out, and go in peace. <sup>37</sup> But Paul said to them, They beat us publicly, uncondemned, being Romans, and cast us into prison ; and now do they cast us out privately ? Nay verily ; but let them come themselves and bring us out. <sup>38</sup> And the <sup>b</sup>sergeants reported these words to the <sup>a</sup>magistrates ; and they were afraid when they heard that they were Romans. <sup>39</sup> And they came and besought them, and leading them out, asked them to go away from the city. <sup>40</sup> And coming out from the prison, they went into the house of Lydia ; and seeing the brethren they <sup>c</sup>exhorted them, and departed.

**XVII.** <sup>1</sup> And passing through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. <sup>2</sup> And Paul, as his custom was, went in to them, and upon three sabbaths reasoned with them from the Scriptures, <sup>3</sup> opening them, and setting before them that it was necessary for the Christ to suffer, and to rise again from the dead ; and that this is the Christ, Jesus whom I proclaim to you. <sup>4</sup> And some of them were persuaded, and joined themselves to Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few.

<sup>5</sup> But the Jews, moved with jealousy, and taking to them, of the idlers in the market-place, some vicious men, and gathering a crowd, set the city in an uproar ; and assaulting the house of Jason, they sought to

<sup>a</sup> Or, praetors.

<sup>b</sup> Or, lictors.

<sup>c</sup> Or, comforted.

bring them forth to the people. <sup>6</sup> And not finding them, they dragged Jason and some brethren before the rulers of the city, crying, These that have turned the <sup>a</sup> world upside down are come hither also ; <sup>7</sup> whom Jason has received ; and all these are acting contrary to the decrees of Cæsar, saying that there is another king, Jesus. <sup>8</sup> And they troubled the crowd and the rulers of the city, when they heard these things. <sup>9</sup> And having taken security of Jason and of the rest, they released them.

<sup>10</sup> But the brethren straightway sent away Paul and Silas by night to Berœa ; who on arriving went off into the synagogue of the Jews. <sup>11</sup> And these were more noble than those in Thessalonica, in that they received the word with all readiness, daily searching the Scriptures whether these things were so. <sup>12</sup> Many of them therefore believed ; and of the Greek women of high rank and men, not a few. <sup>13</sup> But when the Jews of Thessalonica knew that also in Berœa the word of God was proclaimed by Paul, they came there also troubling the crowd. <sup>14</sup> And then straightway the brethren sent away Paul as far as to the sea ; but Silas and Timothy remained there still. <sup>15</sup> But those who conducted Paul brought him as far as to Athens ; and having received a command to Silas and Timothy to come to him as soon as possible, they departed.

<sup>16</sup> Now while Paul was waiting for them in Athens, his spirit was provoked within him, when he beheld the city full of idols. <sup>17</sup> Therefore he reasoned in the synagogue with the Jews and the devout persons, and in the market-place every day with those who met with him. <sup>18</sup> And some of the Epicurean and Stoic philosophers were disputing with him. And some said, What would this babblers like to say ? and others, He

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\* *Gr.*, inhabited earth.



seems to be a proclaimer of foreign gods; because he made known to them the good news of Jesus and the resurrection. <sup>19</sup> And taking hold of him, they brought him upon Areopagus, saying, May we know what this new teaching is, of which thou speakest? <sup>20</sup> For thou bringest strange things to our ears; we wish therefore to know what these things mean. <sup>21</sup> Now all Athenians, and the strangers sojourning there, spent their leisure for nothing else, but to tell or to hear something new.

<sup>22</sup> And Paul, standing in the midst of Areopagus, said, Men of Athens, in all things I perceive that ye are very much given to the worship of divinities. <sup>23</sup> For as I passed by, and observed your objects of worship, I found also an altar with this inscription: TO AN UNKNOWN GOD. What therefore in ignorance ye worship, this I proclaim to you. <sup>24</sup> The God who made the world and all things in it, he being Lord of heaven and earth, dwells not in temples made with hands; <sup>25</sup> nor is ministered to by human hands, as if needing anything more, seeing he himself gives to all life and breath and all things; <sup>26</sup> and he made of one every nation of men to dwell on all the face of the earth, having fixed appointed periods and the bounds of their habitation; <sup>27</sup> that they should seek God, if perhaps they might feel after him and find him, although he is not far from each one of us; <sup>28</sup> for in him we live and move and have our being; as some also of your own poets have said, For of him we are also offspring. <sup>29</sup> Being therefore offspring of God, we ought not to think that the God-head is like gold, or silver, or stone, graven by art and man's device. <sup>30</sup> The times of ignorance therefore God overlooked; but now charges men that all everywhere should repent. <sup>31</sup> Because he has fixed a day,

in which he is going to judge the <sup>a</sup>world in righteousness, by a man whom he has appointed, having given assurance to all by raising him from the dead.

<sup>32</sup> And when they heard of a resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. <sup>33</sup> Thus Paul departed from among them. <sup>34</sup> But some men, joining themselves to him, believed; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

**XVIII.** <sup>1</sup> After these things he departed from Athens, and came to Corinth. <sup>2</sup> And finding a certain Jew named Aquila, a native of Pontus, lately come from Italy, and Priscilla his wife (because Claudius had commanded all the Jews to depart from Rome), he came to them; <sup>3</sup> and because he was of the same trade, he abode with them, and they worked; for by their trade they were tentmakers. <sup>4</sup> And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

<sup>5</sup> And when Silas and Timothy came down from Macedonia, Paul was engrossed with the word, testifying to the Jews that Jesus is the Christ. <sup>6</sup> But when they opposed themselves and blasphemed, he shook out his garments and said to them, Your blood be upon your own head; I am clean; henceforth I shall go to the Gentiles. <sup>7</sup> And departing thence he entered into the house of a certain man, named Titius Justus, one who worshiped God, whose house was adjoining the synagogue. <sup>8</sup> And Crispus, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were immersed. <sup>9</sup> And the Lord said to Paul, through a vision in the night: Fear not, but speak, and hold not thy peace; <sup>10</sup> because I am with thee, and no one

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<sup>a</sup> *Gr.*, inhabited earth.

shall assail thee to harm thee; because I have much people in this city. <sup>11</sup> And he dwelt there a year and six months, teaching the word of God among them.

<sup>12</sup> And when Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul, and brought him before the judgment-seat, <sup>13</sup> saying, This man persuades men to worship God contrary to the law. <sup>14</sup> But as Paul was about to open his mouth, Gallio said to the Jews, If it were some injustice, or villany, O Jews, with reason I would have borne with you. <sup>15</sup> But if it is questions about a word, and names, and your kind of law, look to it yourselves; I do not intend to be a judge of these matters. <sup>16</sup> And he drove them away from the judgment-seat. <sup>17</sup> And they all laid hold of Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

<sup>18</sup> And Paul having remained yet many days, bade farewell to the brethren, and sailed away to Syria, and with him Priscilla and Aquila; having shaven his head in Cenchrea, for he had a vow. <sup>19</sup> And they came to Ephesus, and he left them there; but entering himself into the synagogue, he reasoned with the Jews. <sup>20</sup> But when they asked him to remain a longer time with them, he consented not; <sup>21</sup> but bidding them farewell, and saying, I will return again to you, if God will, he sailed from Ephesus. <sup>22</sup> And landing at Caesarea, he went up and saluted the church, and went down to Antioch. <sup>23</sup> And after he had spent some time there, he departed, going through the Galatian country and Phrygia in order, establishing all the disciples.

<sup>24</sup> Now a certain Jew named Apollos, a native of Alexandria, a <sup>a</sup>learned man, and mighty in the

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<sup>a</sup> Or, eloquent.

Scriptures, came to Ephesus. <sup>25</sup> This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, knowing only the immersion of John. <sup>26</sup> And he began to speak boldly in the synagogue. But Aquila and Priscilla, having heard him, took him to them, and expounded to him the way of God more accurately. <sup>27</sup> And when he purposed to pass over into Achaia, the brethren encouraged him and wrote to the disciples to welcome him; who, when he was come, contributed much to those who had believed through grace. <sup>28</sup> For he powerfully confuted the Jews publicly, showing through the Scriptures that Jesus is the Christ.

**XIX.** <sup>1</sup> And it came to pass, that, while Apollos was in Corinth, Paul having passed through the upper districts came to Ephesus, and found some disciples; <sup>2</sup> and he said to them, Did ye receive the Holy Spirit when ye believed? And they said to him, Nay, we did not even hear whether there is a Holy Spirit. <sup>3</sup> And he said to them, <sup>a</sup> Into what then were ye immersed? And they said, <sup>a</sup> Into John's immersion. <sup>4</sup> And Paul said, John immersed with an immersion of repentance; saying to the people, that they should believe on him who comes after him, that is, on Jesus. <sup>5</sup> And when they heard it, they were immersed <sup>a</sup> into the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues, and prophesied. <sup>7</sup> And the men were in all about twelve.

<sup>8</sup> And he entered into the synagogue, and spoke boldly for three months, reasoning and persuading as to the things concerning the kingdom of God. <sup>9</sup> But when

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<sup>a</sup> Or. unto.

some were hardened, and believed not, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. <sup>10</sup> And this continued for two years; so that all who dwelt in Asia heard the word of the Lord, both Jews and Greeks. <sup>11</sup> And God wrought no ordinary miracles through the hands of Paul; <sup>12</sup> so that there were even carried from his body to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

<sup>13</sup> But some of the wandering Jewish exorcists took upon them to name, over those who had the evil spirits, the name of the Lord Jesus, saying, I adjure you by the Jesus whom Paul preaches. <sup>14</sup> And there were seven sons of one Sceva, a Jewish chief priest, who did this. <sup>15</sup> And the evil spirit answering said, Jesus I know, and Paul I understand; but ye, who are ye? <sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them both, and prevailed against them, so that they fled out of that house naked and wounded. <sup>17</sup> And this became known to all, both Jews and Greeks, who dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. <sup>18</sup> And many of those who had believed came, confessing, and declaring their deeds. <sup>19</sup> Many of those also who practiced the magical arts brought together the books, and burned them before all; and they counted the price of them, and found it fifty thousand pieces of silver. <sup>20</sup> So mightily grew the word of God and prevailed.

<sup>21</sup> When these things were ended, Paul purposed in the spirit to go to Jerusalem, after passing through Macedonia and Achaia; saying, After I have been there, I must see Rome also. <sup>22</sup> And having sent into Macedonia two of those who ministered to him,

Timothy and Erastus, he himself stayed in Asia for a while.

<sup>23</sup> And at that season, there arose no small tumult concerning the Way. <sup>24</sup> For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small business to the craftsmen; <sup>25</sup> whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. <sup>26</sup> And ye behold and hear, that not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned aside a great multitude, saying that they are not gods, which are made with hands. <sup>27</sup> And there is danger to us, not only that this branch of business will come into disrepute, but also that the temple of the great goddess Diana will be accounted nothing, and her magnificence will be destroyed, whom all Asia and the inhabited earth worship.

<sup>28</sup> And hearing it, and becoming full of wrath, they cried out, saying, Great is Diana of the Ephesians. <sup>29</sup> And the city was filled with confusion; and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. <sup>30</sup> And when Paul purposed to enter in unto the people, the disciples suffered him not. <sup>31</sup> And some also of the Asiarchs, being his friends, sent to him, and besought him not to venture himself into the theatre.

<sup>32</sup> Some therefore were crying one thing, and some another; for the assembly was confused, and the greater part knew not wherefore they had come together. <sup>33</sup> And they <sup>a</sup>brought Alexander out of the crowd, the Jews thrusting him forward. And Alexander beckoned with the hand, and wished to make

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<sup>a</sup> Or, And some of the crowd instructed Alexander.

a defense to the people. <sup>34</sup> But when they perceived that he was a Jew, one voice arose from all, crying about two hours, Great is Diana of the Ephesians.

<sup>35</sup> But when the town-clerk had quieted the crowd, he said, Men of Ephesus, what human being is there, who knows not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? <sup>36</sup> These things being therefore undeniable, ye ought to be quiet, and to do nothing rashly. <sup>37</sup> For ye have brought hither these men, who are neither robbers of temples, nor blasphemers of our goddess. <sup>38</sup> If therefore Demetrius, and the craftsmen with him, have a matter against any man, court-days are held, and there are proconsuls; let them accuse one another. <sup>39</sup> But if ye make any demand concerning other matters, it shall be determined in the lawful assembly. <sup>40</sup> For we are in danger of being accused concerning this day's riot, there being no cause, and concerning it we shall not be able to give an account of this concourse. <sup>41</sup> And having thus spoken, he dismissed the assembly.

**XX.** <sup>1</sup> And after the uproar ceased, Paul called to him the disciples, and having exhorted and embraced them, departed to go into Macedonia. <sup>2</sup> And having gone through those regions, and given them much exhortation, he came into Greece. <sup>3</sup> And after he had stayed three months, a plot being laid for him by the Jews, as he was about sailing to Syria, it was resolved that he should return through Macedonia. <sup>4</sup> And there accompanied him Sopater, son of Pyrrhus, a Berean; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. <sup>5</sup> And <sup>a</sup> these, having gone forward, were waiting for us in Troas. <sup>6</sup> But we

\* Many ancient documents read came and were waiting for us.

sailed away from Philippi, after the days of unleavened bread, and came to them to Troas in five days; where we tarried seven days.

<sup>7</sup> And on the first day of the week, when we had come together to break bread, Paul discoursed to them (being about to depart on the morrow), and prolonged the speech until midnight. <sup>8</sup> Now there were many lights in the upper room, where we were assembled. <sup>9</sup> And a certain young man named Eutychus, sitting on the window, being borne down with deep sleep as Paul discoursed yet longer, borne down by the sleep, fell from the third story down, and was taken up dead. <sup>10</sup> And Paul went down, and fell on him, and embracing him said, Do not make an uproar, for his life is in him. <sup>11</sup> And having come up again, and broken the bread, and eaten, he conversed a long while even till break of day, and so departed. <sup>12</sup> And they brought the lad alive, and were not a little comforted.

<sup>13</sup> And we, going before to the ship, set sail for Assos, intending to take in Paul from that place; for so he had appointed, intending to go himself on foot. <sup>14</sup> And when he met us at Assos, we took him in, and came to Mitylene. <sup>15</sup> And sailing thence, we came the following day over against Chios; and the next day we put in at Samos; and we came the next day to Miletus. <sup>16</sup> For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem on the day of Pentecost.

<sup>17</sup> And from Miletus he sent to Ephesus and called the elders of the church. <sup>18</sup> And when they were come to him, he said to them, Ye yourselves know, from the first day that I came into Asia, after what manner I have been with you the whole time; <sup>19</sup> serving the Lord with all humility and



with tears, and trials which befell me in the plottings of the Jews; <sup>20</sup> how I shrank not from announcing to you anything that was profitable, and from teaching you publicly and from house to house; <sup>21</sup> testifying, to both Jews and Greeks, repentance toward God, and faith toward our Lord Jesus.

<sup>22</sup> And now, behold, I am going bound in the spirit to Jerusalem, not knowing the things that will meet me there; <sup>23</sup> except that the Holy Spirit testifies to me in every city, saying that bonds and afflictions await me. <sup>24</sup> But I make no account of my life as dear to myself, so that I may complete my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.

<sup>25</sup> And now, behold, I know that ye all, among whom I went about preaching the kingdom, will see my face no more. <sup>26</sup> Wherefore I testify to you this day, that I am clean from the blood of all; <sup>27</sup> for I shrank not from announcing to you the whole counsel of God. <sup>28</sup> Take heed to yourselves, and to all the flock, in which the Holy Spirit appointed you <sup>a</sup>bishops, to shepherd the church of <sup>b</sup>God, which he purchased with his own blood. <sup>29</sup> I know that after my departure grievous wolves will enter in among you, not sparing the flock. <sup>30</sup> And from among yourselves will men arise, speaking perverse things, to draw away the disciples after them. <sup>31</sup> Wherefore watch, remembering that for the space of three years, night and day, I ceased not to admonish every one with tears.

<sup>32</sup> And now I commend you to <sup>c</sup>God, and to the word of his grace, who is able to build you up, and to give you the inheritance among all the sanctified.

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<sup>a</sup> Or, overseers.

<sup>b</sup> Many ancient documents read the Lord.

<sup>c</sup> Some ancient documents read the Lord.

<sup>33</sup> I desired no one's silver or gold or apparel. <sup>34</sup> Ye yourselves know, that these hands ministered to my necessities, and to those who were with me. <sup>35</sup> In all things I showed you that, thus laboring, ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

<sup>36</sup> And when he had thus spoken, he kneeled down, and prayed with them all. <sup>37</sup> And they all wept sorely, and fell on Paul's neck, and \*kissed him; <sup>38</sup> sorrowing especially for the word which he had spoken, that they were to behold his face no more. And they accompanied him to the ship.

**XVI.** <sup>1</sup> And when it came to pass, that we had torn ourselves from them, and had set sail, we came with a straight course to Cos, and the next day to Rhodes, and thence to Patara. <sup>2</sup> And finding a ship crossing over to Phœnicia, we went aboard, and set sail. <sup>3</sup> And having sighted Cyprus, and left it on the left hand, we sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo. <sup>4</sup> And having found out the disciples, we remained there seven days; and these said to Paul through the Spirit, that he should not go up to Jerusalem. <sup>5</sup> And when it came to pass that we had completed the days, we departed and went on our way; they all accompanying us, with wives and children, till we were out of the city; and kneeling down on the beach, we prayed, <sup>6</sup> and bade one another farewell; and we went on board the ship, but they returned to their homes. <sup>7</sup> And when we had finished the voyage from Tyre we came down to Ptolemais; and having saluted the brethren, we abode with them one day. <sup>8</sup> And on the morrow we departed, and came to Cæsarea; and

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\* Gr., kissed him much.

entering into the house of Philip the evangelist, who was one of the Seven, we abode with him. <sup>9</sup> And this man had four daughters, virgins, who prophesied. <sup>10</sup> And while we were remaining several days, there came down from Judaea a certain prophet, named Agabus. <sup>11</sup> And coming to us, he took off Paul's girdle, and bound his own feet and hands, and said, Thus says the Holy Spirit, The man to whom this girdle belongs will the Jews thus bind in Jerusalem, and will deliver him into the hands of the Gentiles. <sup>12</sup> And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. <sup>13</sup> Then answered Paul, What do ye, weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus. <sup>14</sup> And when he would not be persuaded, we held our peace, saying, The will of the Lord be done.

<sup>15</sup> And after these days, we packed up our baggage, and went up to Jerusalem. <sup>16</sup> And there went with us also some of the disciples from Cæsarea, \*bringing one Mnason of Cyprus, an early disciple, with whom we should lodge. <sup>17</sup> And when we were come to Jerusalem, the brethren gladly welcomed us. <sup>18</sup> And on the following day, Paul went in with us to James; and all the elders were present. <sup>19</sup> And when he had saluted them, he recounted one by one what things God had wrought among the Gentiles through his ministry. <sup>20</sup> And they, hearing it, glorified God, and said to him, Thou beholdest, brother, how many thousands there are among the Jews of those who have believed; and they are all zealots for the law. <sup>21</sup> And they have been instructed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, saying that they should

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\* Or. bringing with them one Mnason.

not circumcise their children, nor walk after the customs. <sup>22</sup> What is it therefore? They will certainly hear that thou hast come. <sup>23</sup> Do therefore this that we say to thee: We have four men who have a vow on them; <sup>24</sup> these take with thee, and purify thyself with them, and bear the costs for them, that they may shave their heads; and all will know that there is nothing in those things, of which they have been instructed concerning thee, but that thou thyself also walkest orderly, keeping the law. <sup>25</sup> But concerning the Gentiles who have believed, we sent word, deciding that they should keep themselves from that which is offered to idols, and from blood, and from what is strangled, and from fornication. <sup>26</sup> Then Paul took the men, and the next day, having purified himself with them, entered into the temple, announcing the completion of the days of the purification, until the offering was offered for each one of them.

<sup>27</sup> And as the seven days were about to be completed, the Jews from Asia, when they beheld him in the temple, stirred up all the crowd, and laid hands on him, <sup>28</sup> crying out, Men of Israel, help. This is the man who teaches all men everywhere against the people, and the law, and this place; and further, he brought Greeks also into the temple, and has defiled this holy place. <sup>29</sup> For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. <sup>30</sup> And the whole city was moved, and the people ran together; and laying hold of Paul, they dragged him outside of the temple; and straightway the doors were shut.

<sup>31</sup> And as they were seeking to kill him, word came up to the chief <sup>a</sup> captain of the <sup>b</sup> band, that all Jerusa-

<sup>a</sup> Or, military tribune, and so elsewhere.

<sup>b</sup> Or, cohort.

lem was in confusion ; <sup>32</sup> who immediately took with him soldiers and centurions, and ran down to them ; and they, seeing the chief captain and the soldiers, ceased beating Paul. <sup>33</sup> Then the chief captain came near, and laid hold of him, and commanded him to be bound with two chains ; and inquired who he was, and what he had done. <sup>34</sup> And some shouted one thing, some another, among the crowd ; and not being able to know the certainty on account of the uproar, he commanded him to be led into the castle. <sup>35</sup> And when he came on the stairs, it happened that he was carried by the soldiers on account of the violence of the people. <sup>36</sup> For the multitude of the people followed after, crying out, Away with him.

<sup>37</sup> And as he was about to be led into the castle, Paul says to the chief captain, May I say something to thee ? And he said, Dost thou know Greek ? <sup>38</sup> Art thou not then the Egyptian, who before these days made a sedition, and led out into the wilderness the four thousand men of the Assassins ? <sup>39</sup> But Paul said, I am a Jew of Tarsus, of Cilicia, a citizen of no obscure city ; and I beseech thee, permit me to speak to the people.

<sup>40</sup> And when he had given him permission, Paul, standing on the stairs, beckoned with his hand to the people. And when there was a great silence, he spoke to them in the Hebrew language, saying,

**XVII.** <sup>1</sup> Brethren and fathers, hear my defense which I now make to you. <sup>2</sup> And hearing that he spoke to them in the Hebrew language, they were the more quiet. <sup>3</sup> And he says, I am a Jew, born in Tarsus of Cilicia, but brought up in this city, taught at the feet of Gamaliel according to the strictness of the law of the fathers, being a zealot for God, even as ye all are to-day ; <sup>4</sup> and I persecuted this Way

unto death, binding and delivering into prisons both men and women; <sup>5</sup>as also the high priest bears me witness, and all the eldership; from whom I received letters also to the brethren, and was journeying to Damascus, to bring those also who were there bound to Jerusalem, that they might be punished. <sup>6</sup>And it came to pass, that as I journeyed, and drew near to Damascus, about noon, there suddenly flashed around me a great light out of heaven; <sup>7</sup>and I fell to the ground and heard a voice saying to me, Saul, Saul, why persecutest thou me? <sup>8</sup>And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarene, whom thou persecutest. <sup>9</sup>And they who were with me beheld indeed the light, but the voice of him who spoke to me they did not <sup>a</sup>understand. <sup>10</sup>And I said, What shall I do, Lord? And the Lord said to me, Rise, and go into Damascus; and there it will be told thee concerning all things which it is appointed thee to do. <sup>11</sup>And as I could not see for the glory of that light, being led by the hand by those who were with me, I came into Damascus. <sup>12</sup>And one Ananias, a devout man according to the law, well spoken of by all the Jews who dwelt there, <sup>13</sup>came to me, and standing by me said to me, Brother Saul, receive sight. And, in that very hour, I looked up on him. <sup>14</sup>And he said, The God of our fathers has appointed thee to know his will, and to see the Righteous One, and to hear a voice out of his mouth. <sup>15</sup>For thou shalt be a witness for him to all men, of what thou hast seen, and heard. <sup>16</sup>And now why tarriest thou? Arise- and be immersed and wash away thy sins, calling on his name. <sup>17</sup>And it came to pass, that when I had returned to Jerusalem, and was praying in the temple, I fell into a trance, <sup>18</sup>and

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<sup>a</sup> Gr., hear.

saw him saying to me, Make haste, and go forth speedily out of Jerusalem; because they will not receive thy testimony concerning me. <sup>19</sup> And I said Lord, they themselves know that I imprisoned and beat in every synagogue those who believed on thee; <sup>20</sup> and when the blood of Stephen thy witness was shed, I also myself was standing by, and well pleased, and keeping the garments of those who slew him. <sup>21</sup> And he said to me, Depart; for I will send thee far hence to the Gentiles.

<sup>22</sup> And they heard him unto this word, and lifted up their voice, and said, Away with such a one from the earth; for it is not fit that he should live. <sup>23</sup> And as they were crying out, and tossed their garments about, and threw dust into the air, <sup>24</sup> the chief captain commanded him to be brought into the castle, saying that he should be examined by scourging; that he might fully know for what cause they were thus shouting against him. <sup>25</sup> And as they stretched him for the thongs, Paul said to the centurion who stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? <sup>26</sup> And the centurion, hearing it, went to the chief captain and reported it, saying, What art thou about to do? For this man is a Roman. <sup>27</sup> And the chief captain came, and said to him, Tell me, art thou a Roman? And he said, Yes. <sup>28</sup> And the chief captain answered, I for a great sum acquired this citizenship. And Paul said, But I was born a citizen.

<sup>29</sup> Straightway, therefore, they who were about to examine him departed from him; and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

<sup>30</sup> But on the morrow, wishing to know the certainty, wherefore he was accused by the Jews, he released

him, and commanded the chief priests and all the Sanhedrin to come together; and he brought Paul down, and set him among them.

**XXIII.** <sup>1</sup>And Paul, looking intently on the Sanhedrin, said, Brethren, I have lived in all good conscience before God unto this day.

<sup>2</sup>And the high priest Ananias commanded those who stood by him to smite him on the mouth.

<sup>3</sup>Then Paul said to him, God is about to smite thee, thou whited wall. And dost thou sit to judge me according to the law, and commandest me contrary to law to be smitten? <sup>4</sup>And they that stood by said, Revilest thou God's high priest? <sup>5</sup>And Paul said, I knew not, brethren, that he was high priest; for it is written, Thou shalt not speak evil of a ruler of thy people.

<sup>6</sup>And Paul, perceiving that the one part were Sadducees, and the other Pharisees, cried out in the Sanhedrin, Brethren, I am a Pharisee, a son of Pharisees; concerning the hope and the resurrection of the dead I am now judged. <sup>7</sup>And when he had said this, there arose a dissension between the Pharisees and Sadducees; and the multitude was divided. <sup>8</sup>For Sadducees say that there is no resurrection, nor angel, nor spirit; but Pharisees acknowledge both. <sup>9</sup>And there arose a great clamor; and some of the scribes of the party of the Pharisees rose up and fiercely contended, saying, We find no evil in this man; but if a spirit spoke to him, or an angel—

<sup>10</sup>And as a great dissension was arising, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiery to go down, and to take him by force from among them, and bring him into the castle. <sup>11</sup>And the night following, the Lord stood by him, and said, Be of good courage; for as



thou hast fully testified the things concerning me at Jerusalem, so must thou testify also at Rome.

<sup>12</sup> And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

<sup>13</sup> And they were more than forty who made this conspiracy. <sup>14</sup> And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. <sup>15</sup> Now therefore do ye, with the Sanhedrin, signify to the chief captain that he bring him down to you, as though ye would ascertain more exactly the matters concerning him; and we, before he comes near, are ready to slay him.

<sup>16</sup> And the son of Paul's sister, hearing of their lying in wait, went and entered into the castle, and told Paul. <sup>17</sup> Then Paul called one of the centurions to him, and said, Bring this young man to the chief captain; for he has something to tell him. <sup>18</sup> So he took him, and brought him to the chief captain, and said, Paul, the prisoner, called me to him, and asked me to bring this young man to thee, as he has something to say to thee. <sup>19</sup> And the chief captain took him by the hand, and went aside privately, and asked, What is that thou hast to tell me? <sup>20</sup> And he said, The Jews have agreed to ask thee, that to-morrow thou wouldst bring down Paul into the Sanhedrin, as if thou wert about to inquire somewhat more exactly concerning him. <sup>21</sup> Be not thou therefore persuaded by them; for more than forty of them are lying in wait for him, who have bound themselves under a curse, neither to eat nor to drink till they have slain him; and now they are ready, looking for the promise from thee. <sup>22</sup> The chief captain therefore dismissed the young man, charging him, Tell no one

that thou hast shown these things to me. <sup>23</sup> And calling to him some two of the centurions, he said, Make ready two hundred soldiers to go as far as Cæsarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night; <sup>24</sup> and provide them beasts, that they may set Paul thereon, and bring him safe to Felix the governor.

<sup>25</sup> And he wrote a letter after this form: <sup>26</sup> Claudius Lysias to the most excellent governor Felix, greeting. <sup>27</sup> This man was seized by the Jews, and was about to be killed by them; but I came upon them with the soldiery, and rescued him, having learned that he is a Roman. <sup>28</sup> And wishing to know the crime for which they were accusing him, I brought him down into their Sanhedrin; <sup>29</sup> whom I found to be accused concerning questions of their law, but having nothing laid to his charge worthy of death or of bonds. <sup>30</sup> And being informed that there would be a plot by them against the man, immediately I sent him to thee, charging the accusers also to speak against him before thee.

<sup>31</sup> The soldiers, therefore, as was commanded them, took up Paul, and brought him by night to Antipatris. <sup>32</sup> But on the morrow, they returned to the castle, leaving the horsemen to go with him; <sup>33</sup> who, when they had entered into Cæsarea, and delivered the letter to the governor, presented Paul also before him. <sup>34</sup> And having read it, he asked of what province he was. And learning that he was from Cilicia, <sup>35</sup> he said, I will hear thee fully, when thy accusers also are come. And he commanded him to be kept in the prætorium of Herod.

**XXIV.** <sup>1</sup> And after five days, the high priest Ananias came down with some elders and a certain orator Tertullus, and they informed the gov-

error against Paul; <sup>2</sup>and he having been called, Tertullus began to accuse him, saying, Seeing that through thee we enjoy great quietness, and that reforms are wrought for this nation through thy forethought, in every way and everywhere: <sup>3</sup>we welcome it, most excellent Felix, with all thankfulness.

<sup>4</sup>But, not to detain thee further, I pray thee to hear us of thy clemency a few words. <sup>5</sup>For we have found this man a pest, and a mover of insurrections among all the Jews throughout the inhabited earth, and a ringleader of the sect of the Nazarenes; <sup>6</sup>who also attempted to profane the temple; whom also we <sup>7</sup>seized; from whom thou wilt be able by examining him thyself to obtain full knowledge concerning all these things whereof we accuse him. <sup>8</sup>And the Jews also agreed, affirming that these things were so.

<sup>9</sup>And Paul answered when the governor nodded to him to speak, As I know that thou hast been for many years a judge for this nation, I make my defense cheerfully; <sup>10</sup>since thou canst fully know, that there are not more than twelve days since I went up to Jerusalem to worship; <sup>11</sup>and neither in the temple did they find me disputing with any one, or causing a crowd to gather, nor in the synagogues, nor in the city; <sup>12</sup>nor can they prove to thee the things of which they now accuse me. <sup>13</sup>But this I confess to thee, that according to the Way which they call a sect, thus serve I the God of our fathers, believing all things which are according to the law and which are written in the prophets; <sup>14</sup>having a hope toward God, which these themselves also look for, that there

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<sup>\*</sup> *Some ancient documents insert* and desired to judge according to our law. <sup>7</sup>But Lysias the chief captain came, and with great violence took him away out of our hands, <sup>8</sup>commanding his accusers to come before thee.

will be a resurrection both of righteous and unrighteous. <sup>16</sup>In this I myself also take pains to have always a conscience without offense toward God and men. <sup>17</sup>Now after some years I came to bring alms to my nation, and offerings, <sup>18</sup>amidst which they found me purified in the temple, not with a crowd, nor with uproar; but there were some Jews from Asia, <sup>19</sup>who ought to be here before thee, and make accusation, if they had anything against me. <sup>20</sup>Or let these themselves say what crime they found in me, while I stood before the Sanhedrin, <sup>21</sup>except concerning this one voice that I cried, standing among them, Concerning a resurrection of the dead I am being judged before you this day.

<sup>22</sup>And Felix put them off, having more exact knowledge about the Way, saying, When Lysias the chief captain comes down, I will determine your matters. <sup>23</sup>And he directed the centurion that he should be held, and should have indulgence; and to prevent none of his friends from ministering to him.

<sup>24</sup>And after some days, Felix came with Drusilla his own wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. <sup>25</sup>And as he reasoned of righteousness, self-control, and the judgment to come, Felix became terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call for thee; <sup>26</sup>at the same time also hoping that money would be given him by Paul; on which account he also sent for him the oftener, and conversed with him.

<sup>27</sup>But when two years were completed, Felix was succeeded by Porcius Festus; and, wishing to gain favor with the Jews, Felix left Paul bound.

**XXV.** <sup>1</sup>Festus therefore, having come into the province, after three days went up to Jeru-

salem from Cæsarea. <sup>2</sup> And the chief priests and the first men of the Jews informed him against Paul, and besought him, <sup>3</sup> asking a favor against him, that he would send for him to Jerusalem, preparing an ambush to slay him on the way. <sup>4</sup> Then Festus answered, that Paul was held in Cæsarea, and that he himself was about to go away speedily. <sup>5</sup> Let them therefore among you, said he, who have power, go down with me, and accuse the man, if there is any thing amiss in him.

<sup>6</sup> And having tarried among them not more than eight or ten days, he went down to Cæsarea; and on the morrow, sitting on the judgment-seat, he commanded Paul to be brought. <sup>7</sup> And when he was come, the Jews who had come down from Jerusalem stood around, bringing many and grievous charges, which they could not prove; <sup>8</sup> while Paul said in defense, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all.

<sup>9</sup> But Festus, wishing to gain favor with the Jews, answered Paul, and said, Art thou willing to go up to Jerusalem, and there be judged concerning these things before me? <sup>10</sup> And Paul said, I am standing at Cæsar's judgment-seat, where I ought to be judged. To Jews I have done no wrong, as thou also very well knowest. <sup>11</sup> If then I am criminal, and have done anything worthy of death, I refuse not to die; but if there is nothing in the things of which these accuse me, no one can give me up to them. I appeal to Cæsar. <sup>12</sup> Then Festus, having consulted with his council, answered, To Cæsar thou hast appealed; to Cæsar thou shalt go.

<sup>13</sup> And after some days, Agrippa the king, and Bernice, came to Cæsarea as a greeting to Festus. <sup>14</sup> And

as they were tarrying there several days, Festus laid the case of Paul before the king, saying, There is a certain man left a prisoner by Felix ; <sup>15</sup> about whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid information, asking for sentence against him. <sup>16</sup> To whom I answered, It is not a custom for Romans to give up any man, before the accused has the accusers face to face, and has opportunity to make his defense concerning the crime laid against him. <sup>17</sup> When therefore they had come together here, without any delay on the next day I sat on the judgment-seat, and commanded the man to be brought forth ; <sup>18</sup> and standing up around him, the accusers brought no evil accusation of such things as I supposed ; <sup>19</sup> but had some questions with him concerning their own religion, and concerning a certain Jesus who was dead, whom Paul affirmed to be alive. <sup>20</sup> And when I was perplexed in regard to the inquiry about these things, I asked whether he was willing to go to Jerusalem, and there be judged concerning them. <sup>21</sup> But when Paul appealed to be held for the decision of Augustus, I commanded him to be held until I should send him up to Cæsar. <sup>22</sup> And Agrippa said to Festus, I myself could wish to hear the man. To-morrow, said he, thou shalt hear him.

<sup>23</sup> On the morrow, therefore, Agrippa and Bernice came with great pomp, and entered into the place of hearing, with the chief captains and principal men of the city, and at the command of Festus Paul was brought forth. <sup>24</sup> And Festus said, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews interceded with me, both in Jerusalem and here, crying out that he ought not to live any longer.

<sup>25</sup> But I found that he had committed nothing worthy of death, and as he himself appealed to Augustus, I decided to send him. <sup>26</sup> About whom I have nothing certain to write to my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, in order that, when the examination has taken place, I may have something to write. <sup>27</sup> For it seems to me unreasonable to send a prisoner, and not also signify the charges against him.

**XXVI.** <sup>1</sup> And Agrippa said to Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and made his defense :

<sup>2</sup> I think myself happy, king Agrippa, because I am about to make my defense before thee this day, concerning all things of which I am accused by Jews ; <sup>3</sup> especially since thou art expert in all the customs and questions among Jews. Wherefore I beseech thee to hear me patiently. <sup>4</sup> My manner of life, therefore, from my youth, which was from the beginning among my own nation and at Jerusalem, know all the Jews ; <sup>5</sup> having known me from the first, if they were willing to testify, that according to the strictest sect of our religion, I lived a Pharisee. <sup>6</sup> And now I stand and am judged for the hope of the promise made by God to our fathers ; <sup>7</sup> unto which our twelve tribes, earnestly serving day and night, hope to attain ; concerning which hope, O king, I am accused by Jews. <sup>8</sup> Why is it judged incredible with you, if God raises dead men ? <sup>9</sup> I indeed thought to myself, that I ought to do many things contrary to the name of Jesus the Nazarene : <sup>10</sup> which I also did in Jerusalem ; and many of the saints did I myself shut up in prisons, having received authority from the chief priests ; and when they were put to

death, I gave my vote against them. <sup>11</sup> And punishing them often, throughout all the synagogues, I strove to compel them to blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

<sup>12</sup> Meanwhile, as I went to Damascus with authority and a commission from the chief priests, <sup>13</sup> at midday O king, I saw in the way a light from heaven, above the brightness of the sun, shining around me and those who journeyed with me. <sup>14</sup> And we all having fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew language, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads. <sup>15</sup> And I said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. <sup>16</sup> But rise, and stand on thy feet; for it is for this that I appeared to thee, to appoint thee a minister and a witness both of the things in <sup>a</sup> which thou hast seen me, and of the things in which I will appear to thee; <sup>17</sup> delivering thee from the people, and from the Gentiles, to whom I send thee, <sup>18</sup> to open their eyes, that they may turn from darkness to light, and from the dominion of Satan to God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me. <sup>19</sup> Wherefore, O king Agrippa, I was not disobedient to the heavenly vision; <sup>20</sup> but to those in Damascus first, and in Jerusalem, and through all the region of Judæa, and to the Gentiles, I announced that they should repent and turn to God, doing works worthy of repentance. <sup>21</sup> For this cause the Jews, seizing me in the temple, attempted to kill me. <sup>22</sup> Having therefore obtained help from God, I continue to this day, testifying both to small and great, saying

<sup>a</sup> Many ancient documents read which thou hast seen.



nothing except those things which the prophets and Moses said were going to come ; <sup>23</sup> whether the Christ was to suffer, whether he first by resurrection from the dead was about to proclaim light both to the people and to the Gentiles.

<sup>24</sup> And as he thus made his defense, Festus said with a loud voice, Thou art mad, Paul ; thy much learning is turning thee mad.

<sup>25</sup> But Paul says, I am not mad, most excellent Festus ; but utter words of truth and soberness. <sup>26</sup> For the king knows well concerning these things, to whom also I speak boldly ; for I am persuaded that none of these things are hidden from him ; for this has not been done in a corner. <sup>27</sup> King Agrippa, believest thou the prophets ? I know that thou believest. <sup>28</sup> And Agrippa said to Paul, Thou <sup>a</sup> somewhat persuadest me to make me a Christian. <sup>29</sup> And Paul said, I could pray God, that both in <sup>b</sup> some degree and in a great degree, not only thou, but also all that hear me this day, may become such as I am, except these bonds.

<sup>30</sup> And the king rose up, and the governor, and Bernice, and they who sat with them. <sup>31</sup> And having withdrawn, they talked together, saying, This man does nothing worthy of death or of bonds. <sup>32</sup> And Agrippa said to Festus, This man could have been set at liberty, if he had not appealed to Cæsar.

**XXVII.** <sup>1</sup> And when it was decided that we should sail to Italy, they delivered Paul and some other prisoners to a centurion named Julius, of the Augustan cohort. <sup>2</sup> And going on board a ship of Adramyttium, about to sail along the coasts

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<sup>a</sup> Or, with little effort.

<sup>b</sup> Or, whether with little effort or with great.

of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. <sup>3</sup> And the next day we landed at Sidon. And Julius treated Paul humanely, and permitted him to go to his friends and receive their care. <sup>4</sup> And thence setting sail, we sailed under Cyprus, because the winds were contrary. <sup>5</sup> And sailing across the sea which is along Cilicia and Pamphylia, we came down to Myra, a city of Lycia. <sup>6</sup> And there the centurion found a ship of Alexandria sailing to Italy ; and he put us on board of it. <sup>7</sup> And sailing slowly many days, and having come with difficulty over against Cnidus, the wind not suffering us to put in, we sailed under Crete, over against Salmone ; <sup>8</sup> and coasting along it with difficulty, we came to a certain place called Fair Havens, near to which was the city Lasæa.

<sup>9</sup> And much time having been spent, and the voyage being now dangerous, because even the fast had already passed by, Paul admonished them, <sup>10</sup> saying, Sirs, I perceive that the voyage will be with violence and much loss, not only of the cargo and the ship, but also of our lives. <sup>11</sup> But the centurion trusted the master and the owner of the ship, more than the things spoken by Paul. <sup>12</sup> And as the haven was not well situated for wintering, the greater number advised to sail thence, if by any means they might reach Phœnix, a haven of Crete, looking toward the <sup>a</sup> south-west and northwest, and there winter.

<sup>13</sup> And when the south wind blew gently, thinking they had obtained their purpose, they weighed anchor, and coasted along close by Crete. <sup>14</sup> But not long after, there beat down <sup>b</sup> upon it a tempestuous wind, called Euracylon. <sup>15</sup> And the ship being caught, and unable to face the wind, we yielded to it, and

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<sup>a</sup> Or, northeast and southeast.

<sup>b</sup> Or, from.

were driven along. <sup>16</sup> And running under a certain small island called <sup>a</sup>Clau<sup>a</sup>, we were with difficulty able to secure the boat; <sup>17</sup> which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should be cast into the Syrtis, they lowered the sail, and so were driven.

<sup>18</sup> And we being violently tempest-tossed, the next day they began to throw things overboard; <sup>19</sup> and the third day they cast out with their own hands the tackling of the ship. <sup>20</sup> And when neither sun nor stars shone on us for many days, and no small tempest lay on us, thenceforward every hope that we should be saved was utterly taken away. <sup>21</sup> And when they had been long without food, then Paul, standing up in the midst of them, said, Sirs, ye should have hearkened to me not to set sail from Crete, and incur this violence and loss. <sup>22</sup> And now I exhort you to be of good cheer; for there will be no loss of life among you, but only of the ship. <sup>23</sup> For there stood by me this night an angel of the God whose I am and whom I serve, <sup>24</sup> saying, Fear not, Paul; thou must stand before Cæsar; and, lo, God has given thee all those who sail with thee. <sup>25</sup> Wherefore, sirs, be of good cheer; for I believe God, that it will be even so, as it has been told me. <sup>26</sup> But we must be cast on a certain island.

<sup>27</sup> And when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the seamen suspected that they were drawing near to some land; <sup>28</sup> and sounding, they found twenty fathoms; and going a little further, sounding again, they found fifteen fathoms. <sup>29</sup> Then fearing lest perhaps we should be cast on a rocky coast, they cast four anchors out of the stern, and <sup>b</sup>wished that day would come.

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<sup>a</sup> Or, Cauda.

<sup>b</sup> Or, prayed.

<sup>30</sup> And as the seamen were seeking to flee out of the ship, and had let down the boat into the sea, under color as if they were about to carry out anchors from the foreship, <sup>31</sup> Paul said to the centurion and to the soldiers, Unless these abide in the ship, ye yourselves can not be saved. <sup>32</sup> Then the soldiers cut the ropes of the boat, and let it fall off. <sup>33</sup> And while the day was coming on, Paul besought them all to take food, saying, This day is the fourteenth day that ye have waited, and continued fasting, having taken nothing. <sup>34</sup> Wherefore I beseech you to take food; for this is for your safety; for there shall not a hair fall from the head of one of you. <sup>35</sup> And having thus spoken, he took bread, and gave thanks to God in presence of them all; and breaking it, he began to eat. <sup>36</sup> And they all became of good cheer, and themselves also took food. <sup>37</sup> And we were in all in the ship two hundred and seventy-six souls. <sup>38</sup> And when they had eaten enough, they lightened the ship, casting out the grain into the sea.

<sup>39</sup> And when day came, they did not recognize the land; but they perceived a certain bay, having a beach, on which they determined, if possible, to drive the ship. <sup>40</sup> And cutting the anchors entirely away, they abandoned them to the sea, at the same time unfastening the bands of the rudders; and hoisting the foresail to the wind, they made for the beach. <sup>41</sup> And falling into a place where two seas met, they ran the ship ashore; and the prow sticking fast remained immovable; but the stern was going to pieces by the violence of the sea. <sup>42</sup> And it was the plan of the soldiers, that they should kill the prisoners, lest any one should swim off, and escape. <sup>43</sup> But the centurion, wishing to save Paul, kept them from their

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\* Some ancient documents read to bring the ship safe to shore.

purpose; and commanded that those who could swim should cast themselves overboard first and get to land, "and the rest, some on boards, and others on some of the pieces from the ship. And so it came to pass, that all escaped safe to land.

**XXVIII.** <sup>1</sup>And having escaped, we then knew that the island was called Melita. <sup>2</sup>And the barbarians showed us no ordinary kindness; for they kindled a fire, and received us all, because of the present rain, and because of the cold.

<sup>3</sup>And when Paul had gathered a bundle of sticks and put them on the fire, there came out a viper from the heat, and fastened on his hand. <sup>4</sup>And when the barbarians saw the animal hanging from his hand, they said among themselves, Surely this man is a murderer, whom, though escaped from the sea, justice suffered not to live. <sup>5</sup>He, however, shook off the animal into the fire, and suffered no harm. <sup>6</sup>But they were expecting that he would become inflamed, or suddenly fall down dead; but after looking a great while, and seeing no harm befall him, they changed their minds, and said that he was a god.

<sup>7</sup>Now in the region around that place, there were lands of the chief man of the island, whose name was Publius, who received and entertained us kindly three days. <sup>8</sup>Now it happened, that the father of Publius was lying sick with a fever and dysentery; to whom Paul entered in, and having prayed, laid his hands on him and healed him. <sup>9</sup>And when this was done, the others also in the island who had diseases, came and were cured; <sup>10</sup>who also honored us with many honors; and when we were setting sail, they put on board such things as were necessary.

<sup>11</sup>And after three months, we put to sea in a ship of Alexandria, which had wintered in the island,

whose sign was Castor and Pollux. <sup>12</sup> And landing at Syracuse, we remained three days. <sup>13</sup> Whence, making a circuit, we came to Rhegium. And after one day, a south wind arose, and we came on the second day to Puteoli; <sup>14</sup> where we found brethren, and were entreated to remain with them seven days; and so we came to Rome. <sup>15</sup> And from thence, the brethren, having heard of us, came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage. <sup>16</sup> And when we came to Rome, Paul was permitted to dwell by himself, with the soldier who guarded him. <sup>17</sup> And it came to pass, that after three days he called together those who were the chief men of the Jews; and when they were come together, he said to them, Brethren, though I had done nothing against the people, or the customs of our fathers, yet I was delivered a prisoner from Jerusalem into the hands of the Romans; <sup>18</sup> who, when they had examined me, wished to release me, because there was no cause of death in me. <sup>19</sup> But as the Jews spoke against it, I was compelled to appeal to Cæsar; not that I have anything to accuse my nation of. <sup>20</sup> For this cause therefore I \*called for you, to see and to speak with you; for on account of the hope of Israel I am bound with this chain. <sup>21</sup> And they said to him, We neither received letters from Judæa concerning thee, nor did any one of the brethren that came, report or speak any evil concerning thee. <sup>22</sup> But we deem it proper to hear from thee what thou thinkest; for concerning this sect, we know that everywhere it is spoken against.

<sup>23</sup> And when they had appointed him a day, they came to him in greater numbers to his lodging; to whom he expounded, testifying fully the kingdom of

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\* 2: I entreated you to see and to speak with me.

God, and persuading them concerning Jesus, both from the law of Moses and the prophets, from morning till evening. <sup>24</sup> And some believed the things spoken, and some disbelieved. <sup>25</sup> And disagreeing among themselves, they departed, after Paul had spoken one word, Well did the Holy Spirit speak through Isaiah the prophet to our fathers, <sup>26</sup> saying,

Go to this people, and say ;

With hearing ye will hear, and will not understand,

And seeing ye will see, and will not perceive.

<sup>27</sup> For the heart of this people is become gross,

And their ears are dull of hearing,

And their eyes they have closed ;

Lest perhaps they see with their eyes,

And hear with their ears,

And understand with their heart,

And turn, and I shall heal them.

<sup>28</sup> Be it known to you therefore that to the Gentiles this salvation of God has been sent : they will also hear.<sup>a</sup>

<sup>29</sup> And he remained two whole years in his own hired lodgings, and gladly welcomed all that went in to him ; <sup>31</sup> preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all boldness, unhindered.

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<sup>a</sup> *Some ancient documents add ver. 29. And when he had said these words, the Jews departed, having much discussion among themselves.*

## THE LETTER OF PAUL TO THE ROMANS.

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[. <sup>1</sup>Paul, a servant of Jesus Christ, called to be an apostle, set apart to the gospel of God, <sup>2</sup>which he promised before through his prophets in the Holy Scriptures, <sup>3</sup>concerning his Son, who was born of the seed of David according to the flesh, <sup>4</sup>who was instated as the Son of God with power according to the Spirit of holiness, by resurrection of the dead, Jesus Christ our Lord; <sup>5</sup>through whom we received grace and apostleship, for obedience of faith among all the nations, for his name's sake; <sup>6</sup>among whom are ye also, called to be Jesus Christ's—<sup>7</sup>to all the beloved of God that are in Rome, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup>First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in all the world. <sup>9</sup>For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers <sup>10</sup>making request, if in any way now at length I may be prospered by the will of God to come to you. <sup>11</sup>For I long to see you, that I may impart to you some spiritual gift, to the end that ye may be established; <sup>12</sup>that is, to be comforted together in you, through each other's



faith, both yours and mine. <sup>13</sup> And I do not wish you to be ignorant, brethren, that oftentimes I purposed to come to you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. <sup>14</sup> Both to Greeks and Barbarians, both to wise and foolish, I am debtor; <sup>15</sup> so, as far as lies in me, I am ready to preach the gospel to you also who are in Rome. <sup>16</sup> For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believes, to the Jew first, and also to the Greek. <sup>17</sup> For in it is revealed God's righteousness, from faith to faith; as it is written, But the righteous shall live by faith.

<sup>18</sup> For God's wrath is revealed from heaven against all ungodliness and unrighteousness of men, who hold back the truth in unrighteousness; <sup>19</sup> because that which may be known of God is manifest in them; for God manifested it to them. <sup>20</sup> For, since the creation of the world, his invisible things are clearly seen, being perceived by the things that are made, even his eternal power and divinity; that they may be without excuse. <sup>21</sup> Because, knowing God, they glorified him not as God, nor gave thanks; but became vain in their reasonings, and their stupid heart was darkened. <sup>22</sup> Affirming themselves to be wise, they became fools; <sup>23</sup> and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and fourfooted beasts and creeping things.

<sup>24</sup> Wherefore God delivered them up in the desires of their hearts to uncleanness, to dishonor their bodies among themselves; <sup>25</sup> who changed the truth of God into falsehood; and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. <sup>26</sup> For this cause God delivered them up to

shameful passions; for their women changed the natural use into that which is against nature; <sup>27</sup> and in like manner the men also, leaving the natural use of the woman, burned in their desire one toward another; men with men working that which is unseemly, and receiving in themselves the recompense of their error which was due. <sup>28</sup> And as they did not choose to retain God in their knowledge, God delivered them up to a reprobate mind, to do those things which are not becoming; <sup>29</sup> being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, <sup>30</sup> slanderers, \* hateful to God, insolent, proud, boasters, devisers of evil things, disobedient to parents, <sup>31</sup> without understanding, covenant-breakers, without natural affection, unmerciful; <sup>32</sup> who, knowing the judgment of God, that they who practice such things are worthy of death, not only do them, but also have pleasure in those who practice them.

II. <sup>1</sup> Wherefore thou art without excuse, O man, whoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things. <sup>2</sup> Now we know that the judgment of God is according to truth, upon those who practice such things. <sup>3</sup> And reckonest thou this, O man, that judgest those who practice such things, and doest them, that thou shalt escape the judgment of God? <sup>4</sup> Or despisest thou the riches of his kindness, and forbearance, and long-suffering, not knowing that the goodness of God is leading thee to repentance; <sup>5</sup> and after thy hardness and impenitent heart, art laying up for thyself wrath in the day of wrath and of the revelation of the righteous judgment of God; <sup>6</sup> who will render to every man according to his works; <sup>7</sup> to those who by

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\* Or, haters of

patient continuance in well doing seek for glory and honor and immortality, eternal life; <sup>8</sup> but to those who are contentious, and do not obey the truth, but obey unrighteousness, wrath and indignation, <sup>9</sup> tribulation and distress, on every soul of man that works evil, of the Jew first, and also of the Greek; <sup>10</sup> but glory and honor and peace to every man that works good, to the Jew first, also to the Greek.

<sup>11</sup> For there is no respect of persons with God.

<sup>12</sup> For as many as sinned without law will also perish without law; and as many as sinned with law will be judged by law; <sup>13</sup> for not the hearers of law are righteous before God, but the doers of law will be justified: <sup>14</sup> (for when Gentiles, who have no law, do by nature the things required by law, these, having no law, are a law to themselves; <sup>15</sup> who show the work of law written in their hearts, their conscience testifying with it, and between one another their thoughts accusing or also excusing;) <sup>16</sup> in the day when God will judge the secrets of men, according to my gospel, through Jesus Christ.

<sup>17</sup> But if thou art called a Jew, and retest on law, and gloriest in God, <sup>18</sup> and knowest his will, and distinguishest the things that differ, being instructed out of the law; <sup>19</sup> and believest thyself to be a guide of the blind, a light of those who are in darkness, <sup>20</sup> an instructor of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; <sup>21</sup> thou then that teachest another, dost thou not teach thyself? thou that preachest a man should not steal, dost thou steal? <sup>22</sup> thou that sayest, a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? <sup>23</sup> thou that gloriest in law, through the transgression of the law dishonorest thou God?

<sup>24</sup>For, the name of God is blasphemed among the Gentiles because of you, as it is written.

<sup>25</sup>For circumcision indeed profits, if thou doest the law; but if thou art a transgressor of law, thy circumcision has become uncircumcision. <sup>26</sup>If then the uncircumcision keep the requirements of the law, shall not his uncircumcision be reckoned for circumcision? <sup>27</sup>And shall not the uncircumcision that is by nature, if it fulfils the law, judge thee, who with the letter and circumcision art a transgressor of law? <sup>28</sup>For he is not a Jew, who is one outwardly; nor is that circumcision, which is outward in the flesh. <sup>29</sup>But he is a Jew, who is one inwardly; and circumcision is that of the heart, in spirit not in letter; whose praise is not from men, but from God.

**III.** <sup>1</sup>What then is the advantage of the Jew? Or what is the profit of circumcision? <sup>2</sup>Much every way; first, indeed, that they were intrusted with the oracles of God. <sup>3</sup>For what if some disbelieved? Shall their disbelief make void the faithfulness of God? <sup>4</sup>Far be it. But let God be true, and every man a liar, as it is written,

That thou mayest be justified in thy words,

And mayest overcome when thou art judged.

<sup>5</sup>But if our unrighteousness commends God's righteousness, what shall we say? Is God unrighteous who visits wrath? (I speak as a man.) <sup>6</sup>Far be it! For then how shall God judge the world? <sup>7</sup>For if the truth of God, through my lie, abounded unto his glory, why am I also still judged as a sinner? <sup>8</sup>And why should we not (as we are slanderously reported, and as some affirm that we say,) do evil, that good may come? Whose condemnation is just.

<sup>9</sup>What then? Are we better? No, in no wise; for

we before charged, that both Jews and Greeks are all under sin. <sup>10</sup> As it is written,

There is none righteous, no, not one;

<sup>11</sup> There is none that understands,

There is none that seeks after God;

<sup>12</sup> They are all gone out of the way, they are together become unprofitable;

There is none that does good, there is not so much as one;

<sup>13</sup> Their throat is an open sepulchre;

With their tongues they have used deceit;

The poison of asps is under their lips;

<sup>14</sup> Whose mouth is full of cursing and bitterness;

<sup>15</sup> Their feet are swift to shed blood;

<sup>16</sup> Destruction and misery are in their ways;

<sup>17</sup> And the way of peace they have not known;

<sup>18</sup> There is no fear of God before their eyes.

<sup>19</sup> Now we know that whatever the law says, it speaks to those under the law; that every mouth may be stopped, and all the world may be subject to condemnation before God. <sup>20</sup> Because by works of law no flesh will be justified in his sight; for through law is knowledge of sin. <sup>21</sup> But now, apart from law, a righteousness of God has been manifested, being witnessed by the law and the prophets; <sup>22</sup> even a righteousness of God through faith in Jesus Christ, to all <sup>a</sup> that believe; for there is no distinction; <sup>23</sup> for all have sinned, and fall short of the glory of God; <sup>24</sup> being justified <sup>b</sup> freely by his grace, through the redemption that is in Christ Jesus; <sup>25</sup> whom God set forth as a propitiation, through faith, in his blood, for the exhibition of his righteousness, because of the passing over of the sins formerly committed in the forbearance of God; <sup>26</sup> for the exhibition of his right-

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<sup>a</sup> Some documents add and upon all.

<sup>b</sup> Or, gratuitously.

eousness in this present time, that he may be righteous, and the justifier of him who believes in Jesus.

<sup>27</sup> Where then is the glorying? It is excluded. By what kind of law? Of works? Nay; but by a law of faith. <sup>28</sup> For we reckon that a man is justified by faith apart from works of law. <sup>29</sup> Or is God the God of Jews only? Is he not also of Gentiles? Yes, of Gentiles also; <sup>30</sup> since God is one, who will justify the circumcision by faith, and the uncircumcision through faith. <sup>31</sup> Do we then make void law through faith? Far be it! Yea, we establish law.

IV. <sup>1</sup> What then shall we say that Abraham, our forefather according to the flesh, has found? <sup>2</sup> For if Abraham was justified by works, he has ground of glorying; but not towards God. <sup>3</sup> For what says the Scripture? And Abraham believed God, and it was reckoned to him for righteousness. <sup>4</sup> Now to him that works, the reward is not reckoned as of grace, but as of debt. <sup>5</sup> But to him that works not, but believes on him who justifies the ungodly, his faith is reckoned for righteousness. <sup>6</sup> As also David speaks of the happiness of the man, to whom God reckons righteousness, apart from works,

<sup>7</sup> Happy they, whose iniquities have been forgiven,  
And whose sins have been covered;

<sup>8</sup> Happy the man to whom the Lord will not reckon sin!

<sup>9</sup> Comes this happiness then on the circumcision, or also on the uncircumcision? For we say, Faith was reckoned to Abraham for righteousness. <sup>10</sup> How then was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision; that he might be

father of all that believe while in uncircumcision, that the righteousness might be reckoned to them also; <sup>12</sup> and father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith of our father Abraham, which he had while in uncircumcision.

<sup>13</sup> For not through law was the promise to Abraham, or to his seed, that he should be heir of the world, but through righteousness of faith. <sup>14</sup> For if they that are of law are heirs, faith is made void, and the promise is made of no effect. <sup>15</sup> For the law works wrath; but where there is no law, neither is there transgression. <sup>16</sup> For this cause it is of faith, that it may be according to grace; in order that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, <sup>17</sup> (as it is written, A father of many nations have I made thee,) before God whom he believed, who makes alive the dead, and calls the things that are not as though they were; <sup>18</sup> who against hope believed in hope, to the end that he might become father of many nations, according to that which was spoken, So shall thy seed be. <sup>19</sup> And being not weakened in faith, he considered his own body already dead, being about a hundred years old, and the deadness of Sarah's womb; <sup>20</sup> but in view of the promise of God he wavered not through unbelief, but was made strong in faith, giving glory to God, <sup>21</sup> and being fully assured, that what he had promised he was able also to perform. <sup>22</sup> Wherefore also it was reckoned to him for righteousness. <sup>23</sup> And it was not written for his sake alone, that it was reckoned to him; <sup>24</sup> but for ours also, to whom it will be reckoned, if we believe on him who raised Jesus our Lord from the dead; <sup>25</sup> who was delivered up

for our trespasses, and was raised for our justification.

V. <sup>1</sup>Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ; <sup>2</sup>through whom we have had our access also by faith into this grace in which we stand, and let us <sup>3</sup>exult in hope of the glory of God. <sup>3</sup>And not only so, but let us <sup>4</sup>exult in afflictions also; knowing that affliction works patience; <sup>4</sup>and patience approval; and approval hope; <sup>5</sup>and hope makes not ashamed; because the love of God has been poured forth in our hearts, through the Holy Spirit which was given to us.

<sup>6</sup>For when we were yet weak, in due season Christ died for the ungodly. <sup>7</sup>For scarcely for a righteous man will one die; though, for the good man, perhaps some one does even dare to die. <sup>8</sup>But God commends his own love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup>Much more therefore, being now justified by his blood, shall we be saved from the wrath through him. <sup>10</sup>For if, being enemies, we were reconciled to God through the death of his Son; much more, being reconciled, shall we be saved by his life; <sup>11</sup>and not only so, but also <sup>b</sup>exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

<sup>12</sup>Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned; <sup>13</sup>for until the law sin was in the world; but sin is not reckoned when there is no law. <sup>14</sup>But yet death reigned from Adam until Moses, even over those who sinned not after the likeness of Adam's transgression, who is a type of the Coming One. <sup>15</sup>But not as the trespass, so also is the gift; for if by the trespass of the

<sup>a</sup> Gr., glory.

<sup>b</sup> Gr., glorying.



one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many. <sup>16</sup> And not as through one that sinned, is the gift; for the judgment came of one unto condemnation, but the gift came of many trespasses unto justification. <sup>17</sup> For if by the trespass of the one, death reigned through the one; much more they who receive the abundance of the grace, and of the gift of righteousness, will reign in life through the one, Jesus Christ.

<sup>18</sup> So then, as through one trespass it came to all men unto condemnation; so also through one righteous act it came to all men unto justification of life. <sup>19</sup> For as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the one will the many be constituted righteous. <sup>20</sup> But the law came in beside, that the trespass might abound. But where sin abounded, grace superabounded; <sup>21</sup> that as sin reigned in death, so also might grace reign through righteousness unto eternal life, through Jesus Christ our Lord.

**VI.** <sup>1</sup> What then shall we say? Are we to continue in sin, that grace may abound? <sup>2</sup> Far be it! How shall we, who died to sin, live any longer therein? <sup>3</sup> Or, are ye ignorant, that all we who were immersed <sup>a</sup> into Christ Jesus were immersed <sup>a</sup> into his death? <sup>4</sup> We were buried therefore with him through the immersion <sup>a</sup> into his death; that as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. <sup>5</sup> For if we have become united with the likeness of his death, we shall be with that of his resurrection also; <sup>6</sup> knowing this, that our old man was crucified with him, that the body of sin might be destroyed, in order that

<sup>a</sup> Or, unto.

we might no more be in bondage to sin. <sup>7</sup> For he that died has been justified from sin. <sup>8</sup> And if we died with Christ, we believe that we shall also live with him; <sup>9</sup> knowing that Christ, being raised from the dead, dies no more; death has dominion over him no more. <sup>10</sup> For the death that he died, he died to sin once for all; but the life that he lives, he lives to God. <sup>11</sup> Thus reckon ye also yourselves to be dead to sin, but alive to God in Christ Jesus.

<sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey its desires; <sup>13</sup> nor present your members to sin as weapons of unrighteousness; but present yourselves to God, as alive from the dead, and your members to God as weapons of righteousness. <sup>14</sup> For sin shall not have dominion over you; for ye are not under law, but under grace.

<sup>15</sup> What then? Are we to sin, because we are not under law, but under grace? Far be it! <sup>16</sup> Know ye not, that to whom ye present yourselves servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But thanks be to God, that ye were servants of sin, but obeyed from the heart that form of teaching unto which ye were delivered; <sup>18</sup> and being made free from sin, became servants of righteousness. <sup>19</sup> I speak after the manner of men, because of the infirmity of your flesh. For as ye presented your members servants to uncleanness, and to iniquity unto iniquity; so now present your members servants to righteousness unto sanctification. <sup>20</sup> For when ye were servants of sin, ye were free as to righteousness. <sup>21</sup> What fruit therefore had ye then in those things of which ye are now ashamed? For the end of those things is death. <sup>22</sup> But now, being made free from sin, and become servants to God, ye have your fruit unto

sanctification, and the end eternal life. <sup>23</sup> For the wages of sin is death; but the gift of God is eternal life, in Christ Jesus our Lord.

**VII.** <sup>1</sup> Or, are ye ignorant, brethren (for I am speaking to men who know law), that the law has dominion over the man for so long time as he lives? <sup>2</sup> For the married woman is bound by law to the living husband; but if the husband dies, she is loosed from the law of the husband. <sup>3</sup> So then if, while the husband is living, she is married to another man, she shall be called an adulteress; but if the husband dies, she is free from the law, so that she is no adulteress, though she is married to another man.

<sup>4</sup> Wherefore, my brethren, ye also were made dead to the law through the body of Christ, that ye might be married to another, to him who was raised from the dead, in order that we might bear fruit to God. <sup>5</sup> For when we were in the flesh, the passions of sins, which were through the law, wrought in our members to bear fruit unto death. <sup>6</sup> But now we have been loosed from the law, having died to that in which we were held; so that we serve in newness of the Spirit, and not in oldness of the letter.

<sup>7</sup> What then shall we say? Is the law sin? Far be it! But I should not have known sin, unless through law; for I should not know <sup>a</sup> coveting, if the law did not say, Thou shalt not <sup>a</sup> covet. <sup>8</sup> But sin, finding occasion through the commandment, wrought in me all manner of <sup>a</sup> coveting. For apart from law, sin is dead. <sup>9</sup> And I was alive apart from law once; but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment which was unto life, that I found to be unto death. <sup>11</sup> For sin, finding occasion through the commandment deceived me, and

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<sup>a</sup> Or, desire.

through it slew me. <sup>12</sup> So that the law is holy, and the commandment holy and righteous and good.

<sup>13</sup> Did then that which is good become death to me? Far be it! But sin, that it might be shown to be sin, by working death to me through that which is good; that sin through the commandment might become exceedingly sinful. <sup>14</sup> For we know that the law is spiritual; but I am carnal, sold under sin. <sup>15</sup> For what I perform, I know not; for not what I wish, that do I practice; but what I hate, that I do. <sup>16</sup> But if what I wish not, that I do, I consent to the law that it is good. <sup>17</sup> Now then, it is no longer I that perform it, but the sin that dwells in me. <sup>18</sup> For I know that there dwells not in me, that is, in my flesh, any good; for to wish is present with me; but to perform that which is good is not. <sup>19</sup> For the good that I wish, I do not; but the evil that I wish not, that I practice. <sup>20</sup> But if what I wish not, that I do, it is no more I that perform it, but the sin that dwells in me. <sup>21</sup> I find then the law, that, when I wish to do good, evil is present with me. <sup>22</sup> For I delight in the law of God after the inward man. <sup>23</sup> But I see a different law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> Wretched man that I am! Who will deliver me from the body of this death? <sup>25</sup> Thanks be to God, through Jesus Christ our Lord! So then I myself with the mind serve the law of God, but with the flesh the law of sin.

**VIII.** <sup>1</sup> There is therefore now no condemnation to these who are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life in Christ Jesus set me free from the law of sin and death. <sup>3</sup> For—what the law could not do, in that it was weak through the flesh—God, sending his own Son in the likeness of sinful flesh and

for sin, condemned sin in the flesh ; <sup>4</sup> that the requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit. <sup>5</sup> For they that are according to the flesh mind the things of the flesh ; but they that are according to the Spirit, the things of the Spirit. <sup>6</sup> For the mind of the flesh is death ; but the mind of the Spirit is life and peace. <sup>7</sup> Because the mind of the flesh is enmity against God ; for it does not subject itself to the law of God, neither indeed can it ; <sup>8</sup> and they that are in the flesh can not please God.

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you. And if any one has not the Spirit of Christ, he is none of his. <sup>10</sup> And if Christ is in you, the body is dead because of sin ; but the Spirit is life because of righteousness. <sup>11</sup> And if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will make alive your mortal bodies also, <sup>a</sup> because of his Spirit that dwells in you.

<sup>12</sup> So then, brethren, we are debtors, not to the flesh, to live according to the flesh. <sup>13</sup> For if ye are living according to the flesh, ye are going to die ; but if by the Spirit ye put to death the deeds of the body, ye will live. <sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> For ye did not receive a spirit of bondage again unto fear ; but ye received a spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit himself testifies with our spirit, that we are children of God ; <sup>17</sup> and if children, also heirs ; heirs of God, and joint heirs with Christ ; if indeed we suffer with him, that we may also be glorified with him.

<sup>18</sup> For I reckon that the sufferings of this present

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<sup>a</sup> *Many documents read through.*

time are of no account, in comparison with the glory which is going to be revealed for us. <sup>19</sup> For the earnest longing of the creation is waiting for the revelation of the sons of God. <sup>20</sup> For the creation was made subject to vanity, not by its own will, but because of him who made it subject, in hope <sup>21</sup> that the creation itself also will be set free from the bondage of corruption into the freedom of the glory of the children of God. <sup>22</sup> For we know that the whole creation groans and travails in pain together until now. <sup>23</sup> And not only so, but ourselves also, though we have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body.

<sup>24</sup> For by hope we were saved ; but hope seen is not hope ; for what one sees, why does he also hope for ? <sup>25</sup> But if we hope for what we do not see, we wait for it with patience. <sup>26</sup> And in like manner the Spirit also helps our weakness ; for we know not what to pray for as we ought ; but the Spirit himself makes intercession for us with groanings which can not be uttered. <sup>27</sup> And he who searches the hearts knows what is the mind of the Spirit, because he makes intercession for the saints according to the will of God. <sup>28</sup> And we know that all things work together for good to those who love God, to those who are called according to his purpose. <sup>29</sup> Because whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the first born among many brethren. <sup>30</sup> And whom he predestined, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified.

<sup>31</sup> What then shall we say to these things ? If God is for us, who is against us ? <sup>32</sup> He who spared not his own Son, but delivered him up for us all, how will he

not also with him freely give us all things? <sup>33</sup> Who will lay anything to the charge of God's elect? God is he that justifies; <sup>34</sup> who is he that condemns? Christ is he that died, yea rather, was raised, who is also at the right hand of God, who also intercedes for us. <sup>35</sup> Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> As it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for slaughter.

<sup>37</sup> Nay, in all these things we are more than conquerors through him who loved us. <sup>38</sup> For I am persuaded, that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, <sup>39</sup> nor height nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

**IX.** <sup>1</sup> I say the truth in Christ, I lie not, my conscience also testifying with me in the Holy Spirit, <sup>2</sup> that I have great grief and unceasing anguish in my heart. <sup>3</sup> For I could wish to be myself accursed from Christ for my brethren, my kinsmen according to the flesh; <sup>4</sup> who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises; <sup>5</sup> whose are the fathers, and of whom as to the flesh is the Christ, who is over all, God blessed forever. Amen.

<sup>6</sup> But not as though the word of God has failed. For not all they are Israel, who are of Israel; <sup>7</sup> neither, because they are Abraham's seed, are they all children; but, In Isaac shall thy seed be called. <sup>8</sup> That is, not they who are the children of the flesh are children of God; but the children of the promise are reckoned as seed. <sup>9</sup> For this is the word of promise, At this season I will come, and Sarah shall have a

son. <sup>10</sup> And not only so ; but when Rebecca also had conceived by one, our father Isaac (<sup>11</sup> for they being not yet born, nor having done anything good or evil, that the purpose of God according to election might stand, not of works, but of him who calls), <sup>12</sup> it was said to her, The elder shall serve the younger. <sup>13</sup> Ever as it is written,

Jacob I loved,  
But Esau I hated.

<sup>14</sup> What then shall we say ? Is there unrighteousness with God ? Far be it ! <sup>15</sup> For he says to Moses, I will have mercy on whomsoever I have mercy, and I will have compassion on whomsoever I have compassion. <sup>16</sup> So then it is not of him who wills, nor of him who runs, but of God who has mercy. <sup>17</sup> For the Scripture says to Pharaoh, For this very purpose did I raise thee up, that I might show forth my power in thee, and that my name might be announced in all the earth. <sup>18</sup> So then, on whom he will he has mercy, and whom he will he hardens.

<sup>19</sup> Thou wilt say then to me, Why then does he still find fault ? For who resists his will ? <sup>20</sup> Nay but, O man, who art thou that repliest against God ? Shall the thing formed say to him who formed it, Why didst thou make me thus ? <sup>21</sup> Has not the potter a right over the clay, out of the same lump to make one part a vessel unto honor, and another unto dishonor ? <sup>22</sup> And what if God, willing to show forth his wrath, and to make known his power, endured in much long-suffering vessels of wrath fitted for perdition ; <sup>23</sup> and that he might make known the riches of his glory on vessels of mercy, which he before prepared for glory ; <sup>24</sup> whom he also called, even us, not from Jews only, but also from Gentiles ? <sup>25</sup> As he says also in Hosea,



I will call that my people, which was not my people;

And her beloved, who was not beloved.

<sup>26</sup> And it shall be, that in the place where it was said to them, Ye are not my people, there will they be called, Sons of the living God. <sup>27</sup> And Isaiah cries concerning Israel,

If the number of the sons of Israel be as the sand of the sea,

It is the remnant that will be saved;

<sup>28</sup> For the Lord will do a work on the earth, Completing it and cutting it short.

<sup>29</sup> And as Isaiah has said before,

If the Lord of Sabaoth had not left us a seed,

We should have become as Sodom,

And been made like to Gomorrah.

<sup>30</sup> What then shall we say? That Gentiles, who were not following after righteousness, obtained righteousness, but righteousness which is of faith; <sup>31</sup> but Israel, following after a law of righteousness, did not arrive at [such] a law. <sup>32</sup> Wherefore? Because [they sought it] not by faith, but as if it were by works of law. They stumbled against the stone of stumbling; <sup>33</sup> as it is written, Behold, I lay in Zion a stone of stumbling, and a rock of offense; and he that believes on him shall not be put to shame.

**X.** <sup>1</sup> Brethren, my heart's desire and prayer to God on their behalf, is that they may be saved. <sup>2</sup> For I testify for them, that they have a zeal for God, but not according to knowledge. <sup>3</sup> For being ignorant of the righteousness of God, and seeking to establish their own, they did not subject themselves to the righteousness of God. <sup>4</sup> For Christ is the end of law for righteousness, to every one that believes.

<sup>5</sup> For Moses writes that the man who has done the

righteousness which is of the law, shall live in it. <sup>6</sup> But the righteousness which is of faith says thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down;) <sup>7</sup> or, Who shall descend into the abyss? (that is, to bring up Christ from the dead.) <sup>8</sup> But what says it? The word is near thee, in thy mouth, and in thy heart; that is, the word of faith, which we preach; <sup>9</sup> because, if thou confess with thy mouth Jesus as Lord, and believe in thy heart that God raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation. <sup>11</sup> For the Scripture says, Whoever believes on him shall not be put to shame. <sup>12</sup> For there is no distinction between Jew and Greek; for the same one is Lord of all, rich toward all that call on him; <sup>13</sup> for every one who calls on the name of the Lord will be saved. <sup>14</sup> How then are they to call on him in whom they believed not? And how are they to believe in him of whom they heard not? And how are they to hear without a preacher? <sup>15</sup> And how are they to preach, unless they are sent forth? As it is written,

How beautiful are the feet of those who bring glad tidings of good things!

<sup>16</sup> But they did not all obey the glad tidings. For Isaiah says, Lord, who believed our report? <sup>17</sup> So then faith comes of hearing, and hearing through the word of Christ. <sup>18</sup> But I say, did they not hear? Yes, verily;

Their sound went out into all the earth,

And their words to the ends of the \* world.

<sup>19</sup> But I say, did Israel not know? First Moses says,

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\* *Gr.*.. inhabited earth.

I will provoke you to jealousy by those who are no people,

By a nation without understanding I will provoke you to anger.

<sup>10</sup> But Isaiah is very bold, and says,

I was found by those who sought me not ;

I became manifest to those who asked not after me.

<sup>11</sup> But as to Israel he says,

All the day long, I spread out my hands

To a disobedient and gainsaying people.

**XI.** <sup>1</sup> I say then, did God cast away his people? Far be it ! For I also am an Israelite, from the seed of Abraham, of the tribe of Benjamin. <sup>2</sup> God did not cast away his people that he foreknew. Or know ye not what the Scripture says in Elijah ; how he intercedes with God against Israel, saying, <sup>3</sup> Lord, they have killed thy prophets, have digged down thine altars, and I am left alone, and they seek my life. <sup>4</sup> But what says the answer of God to him? I have left to myself seven thousand men, who have not bowed the knee to Baal. <sup>5</sup> Even so then, at this present time also, there is a remnant according to the election of grace. <sup>6</sup> And if by grace, it is no longer of works ; otherwise the grace becomes no longer grace. <sup>7</sup> But if of works, it is no longer grace ; otherwise the work is no longer work.

<sup>7</sup> What then? What Israel seeks, that he obtained not ; but the election obtained it, and the rest were hardened. <sup>8</sup> As it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. <sup>9</sup> And David says,

Let their table be made a snare, and a trap,

And a stumbling-block, and a recompense to them ;

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<sup>a</sup> Many ancient documents omit the rest of this verse.

<sup>10</sup> Let their eyes be darkened, that they may not see,

And bow thou down their back always.

<sup>11</sup> I say then, did they stumble in order that they might fall? Far be it! But by their trespass salvation is come to the Gentiles, to provoke them to <sup>a</sup>rivalry. <sup>12</sup> Now if their trespass is the riches of the world, and their diminution the riches of the Gentiles, how much more their fullness? <sup>13</sup> But I am speaking to you the Gentiles. Inasmuch then as I am an apostle of the Gentiles, I glorify my ministry; <sup>14</sup> if by any means I may provoke to <sup>a</sup>rivalry my flesh, and save some of them. <sup>15</sup> For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? <sup>16</sup> And if the first-fruit is holy, so is the mass; and if the root is holy, so are the branches. <sup>17</sup> And if some of the branches were broken off, and thou, being a wild olive-branch, wast grafted in among them, and became a partaker with them of the root of the fatness of the olive-tree; <sup>18</sup> exult not over the branches. But if thou gloriest, it is not thou that bearest the root, but the root thee. <sup>19</sup> Thou wilt say then, Branches were broken off, that I might be grafted in. <sup>20</sup> Well; by their unbelief they were broken off, and thou standest by thy belief. Be not highminded, but fear; <sup>21</sup> for if God spared not the natural branches, neither will he spare thee.

<sup>22</sup> Behold then God's kindness and severity; toward those who fell, severity; but toward thee, God's kindness, if thou continue in his kindness; otherwise, thou also shalt be cut off. <sup>23</sup> And they also, if they continue not in their unbelief, shall be grafted in; for God is able to graft them in again. <sup>24</sup> For if

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<sup>a</sup> Or, jealousy.

thou wast cut out of that which is by nature a wild olive-tree and wast grafted contrary to nature into a good olive-tree ; how much more shall these, who are the natural branches, be grafted into their own olive-tree ?

<sup>25</sup> For I do not wish you, brethren, to be ignorant of this mystery, lest ye be wise in your own conceits, that hardness has come upon Israel in part, until the fullness of the Gentiles come in. <sup>26</sup> And so all Israel will be saved ; as it is written, There will come out of Zion the Deliverer ; he will turn away ungodliness from Jacob ; <sup>27</sup> and this is the covenant from me unto them, when I shall take away their sins. <sup>28</sup> As concerning the gospel, they are enemies for your sake ; but as concerning the election, they are beloved for the fathers' sake. <sup>29</sup> For the gifts and the calling of God are not repented of. <sup>30</sup> For just as ye in times past disobeyed God, but have now obtained mercy by their disobedience ; <sup>31</sup> so have these also now disobeyed, that by the mercy shown to you they also may now obtain mercy. <sup>32</sup> For God shut up all unto disobedience, that he might have mercy on all.

<sup>33</sup> Oh, the depth of the riches, both of the wisdom and the knowledge of God ! How unsearchable are his judgments, and his ways past tracing out ! <sup>34</sup> For,

Who knew the mind of the Lord ?

Or who became his counselor ?

<sup>35</sup> Or who first gave to him, and it shall be given back to him again ? <sup>36</sup> For from him, and through him, and for him, are all things ; to him be the glory forever. Amen.

**XII.** <sup>1</sup> I exhort you therefore, brethren, through the mercies of God, to present your bodies a living sacrifice, holy, well pleasing to God, which is your

rational <sup>a</sup> service. <sup>2</sup> And be not conformed to this age, but be transfigured by the renewing of your mind, that ye may discern what is the will of God, the good and well pleasing and perfect.

<sup>3</sup> For I say, through the grace that was given me, to every one that is among you, not to think of himself more highly than he ought to think ; but so to think as to think soberly, according as God divided to each one a measure of faith. <sup>4</sup> For even as we have many members in one body, and all the members have not the same office ; <sup>5</sup> so we, the many, are one body in Christ, and severally members one of another ; <sup>6</sup> and having gifts differing according to the grace that is given to us, whether prophecy, let it be according to the proportion of our faith ; <sup>7</sup> or service, in the service ; or he that teaches, in the teaching ; <sup>8</sup> or he that exhorts, in the exhortation ; he that imparts, in simplicity ; he that leads, in diligence ; he that shows mercy, in cheerfulness.

<sup>9</sup> Let love be unfeigned. Abhor that which is evil ; cleave to that which is good. <sup>10</sup> In brotherly love be tenderly affectionate one to another ; in honor preferring one another ; <sup>11</sup> in diligence not slothful ; in spirit fervent ; serving the Lord ; <sup>12</sup> in hope rejoicing ; in affliction enduring ; in prayer persevering ; <sup>13</sup> communicating to the necessities of the saints ; given to hospitality. <sup>14</sup> Bless those who persecute you ; bless, and curse not. <sup>15</sup> Rejoice with those who rejoice ; weep with those who weep. <sup>16</sup> Be of the same mind one toward another. Set not your mind on high things, but be carried away with lowly. Become not wise in your own conceits. <sup>17</sup> Recompense to no one evil for evil. Provide things honorable in the sight of all men. <sup>18</sup> If it be possible, as far

as depends on you, be at peace with all men.  
"Avenge not yourselves, beloved, but give place to the wrath [of God]. For it is written, To me belongs vengeance; I will recompense, saith the Lord.

"But,

If thine enemy hungers, feed him;

If he thirsts, give him drink.

For, in doing this,

Thou wilt heap coals of fire on his head.

"Be not overcome by evil, but overcome evil with good.

**XIII.** <sup>1</sup>Let every soul submit himself to the authorities that are over him. For there is no authority but from God; and those that are have been appointed by God. <sup>2</sup>So that he that sets himself against the authority, resists the ordinance of God; and they that resist will receive to themselves condemnation. <sup>3</sup>For rulers are not a terror to the good work, but to the evil. And dost thou wish not to fear the authority? Do that which is good, and thou wilt have praise from him; <sup>4</sup>for he is God's minister to thee for good. But if thou do that which is evil, fear, for he bears not the sword in vain; for he is God's minister, an avenger for wrath to him that does evil. <sup>5</sup>Wherefore it is necessary to submit yourselves, not only because of the wrath, but also because of conscience.

<sup>6</sup>For, on this account ye pay tribute also; for they are God's ministers, attending continually to this very thing. <sup>7</sup>Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. <sup>8</sup>Owe no one anything, but to love one another; for he that loves another has fulfilled the law. <sup>9</sup>For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal,

Thou shalt not covet; and if there is any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. <sup>10</sup> Love works no ill to one's neighbor; therefore love is the fulfillment of the law. <sup>11</sup> And this, knowing the season, that it is high time already for you to be awaked out of sleep; for now is our salvation nearer than when we believed. <sup>12</sup> The night is far advanced, the day is at hand. Let us therefore put off the works of darkness, and let us put on the weapons of light. <sup>13</sup> Let us walk becomingly, as in the day; not in reveling and drunkenness, not in lewdness and wantonness, not in strife and jealousy; <sup>14</sup> but put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill its desires.

**XIV.** <sup>1</sup> Him that is weak in the faith receive; not for decisions of disputes. <sup>2</sup> One believes that he may eat all things; but he that is weak eats herbs. <sup>3</sup> Let not him that eats despise him that eats not; and let not him that eats not judge him that eats; for God received him. <sup>4</sup> Who art thou that judgest another's servant? To his own lord he stands or falls. But he shall be made to stand; for the Lord is able to make him stand.

<sup>5</sup> One man esteems one day above another; another esteems every day alike. Let each one be fully persuaded in his own mind. <sup>6</sup> He that regards the day, regards it to the Lord; and he that eats, eats to the Lord, for he gives thanks to God; and he that eats not, to the Lord he eats not, and gives thanks to God. <sup>7</sup> For no one of us lives to himself, and no one dies to himself. <sup>8</sup> For if we live, we live to the Lord; and if we die, we die to the Lord; whether we live therefore, or die, we are the Lord's. <sup>9</sup> For to this end Christ died, and lived, that he might be Lord of both dead and living. <sup>10</sup> But thou, why dost thou judge



thy brother? Or thou also, why dost thou despise thy brother? For we shall all stand before the judgment-seat of God. <sup>11</sup> For it is written, As I live, says the Lord, to me every knee shall bow, and every tongue shall confess to God. <sup>12</sup> So then, each one of us will give account concerning himself to God.

<sup>13</sup> Let us therefore no longer judge one another; but judge this rather, not to put a stumbling-block, or an occasion to fall, in a brother's way. <sup>14</sup> I know, and am persuaded in the Lord Jesus, that nothing is defiled of itself; but to him that accounts anything to be defiled, to him it is defiled. <sup>15</sup> But if because of food thy brother is aggrieved, thou no longer walkest in accordance with love. Do not by thy food destroy him for whom Christ died. <sup>16</sup> Let not then your good be evil spoken of. <sup>17</sup> For the kingdom of God is not food and drink; but righteousness, and peace, and joy in the Holy Spirit. <sup>18</sup> For he that in these things serves Christ, is well pleasing to God and approved by men.

<sup>19</sup> So then, let us pursue the things which make for peace, and things by which one may build up another. <sup>20</sup> Do not, for the sake of food, destroy the work of God. All things indeed are clean; but it is evil for that man who by eating makes another stumble. <sup>21</sup> It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbles, or is made to offend, or is weak. <sup>22</sup> Hast thou faith? Have it to thyself before God. Happy is he that judges not himself in that which he approves. <sup>23</sup> And he that doubts is condemned if he eat, because it is not of faith; and all that is not of faith is sin.

**XV.** <sup>1</sup> Now we, the strong, ought to bear the infirmities of the weak, and not to please ourselves.

<sup>2</sup> Let each one of us please his neighbor, for his good,

to upbuilding. <sup>3</sup> For Christ also pleased not himself; but, as it is written, The reproaches of those who reproached thee, fell on me. <sup>4</sup> For whatever things were written in former times were written for our instruction, that we through patience and through consolation of the Scriptures may have hope. <sup>5</sup> And the God of patience and consolation grant you to be of the same mind one with another, according to Christ Jesus; <sup>6</sup> that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.

<sup>7</sup> Wherefore receive one another, as Christ also received you, to the glory of God. <sup>8</sup> For I say that Christ has been made a minister of the circumcision, in behalf of God's truth, that he might confirm the promises made to the fathers; <sup>9</sup> and that the Gentiles might glorify God for his mercy; as it is written,

For this cause I will confess to thee among Gentiles,

And will sing to thy name.

<sup>10</sup> And again he says,

Rejoice, ye Gentiles, with his people.

<sup>11</sup> And again,

Praise the Lord, all ye Gentiles;

And let all the peoples extol him.

<sup>12</sup> And again, Isaiah says,

There shall be the root of Jesse,

And he who rises up to rule over Gentiles;

On him will Gentiles hope.

<sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye yourselves also are full of goodness, filled with all knowledge, able to admonish one another also. <sup>15</sup> But I write the more boldly to you,

in part as putting you in mind, because of the grace that was given to me by God, <sup>16</sup>that I should be a minister of Christ Jesus to the Gentiles, <sup>a</sup>ministering in the gospel of God, that the offering up of the Gentiles may become acceptable, being sanctified by the Holy Spirit. <sup>17</sup>I have therefore my glorying in Christ Jesus, as to things pertaining to God. <sup>18</sup>For I will venture to speak only of those things which Christ wrought through me, to bring the Gentiles to obedience, by word and work, <sup>19</sup>in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and around as far as Illyricum, I have fully preached the gospel of Christ; <sup>20</sup>yea, making it my aim so to preach the gospel, not where Christ was named, that I might not build upon another's foundation; <sup>21</sup>but as it is written,

They to whom nothing was announced concerning him shall see,

And they that have not heard shall understand.

<sup>22</sup>For which cause also, these many times, I was hindered from coming to you. <sup>23</sup>But now having no longer a place in these regions, and having a longing these many years to come to you, <sup>24</sup>whenever I go to Spain;—for I hope in passing through to see you, and to be sent forward thither by you, if first I have been satisfied in a measure with your company.—

<sup>25</sup>But now I am going to Jerusalem to minister to the saints. <sup>26</sup>For Macedonia and Achaia thought it good to make some contribution for the poor among the saints who are in Jerusalem. <sup>27</sup>For they thought it good; and their debtors are they. For if the Gentiles have shared in their spiritual things, they ought also to minister to them in carnal things. <sup>28</sup>When

<sup>a</sup> *Gr.*, ministering in the manner of a priest.

therefore I have finished this, and have sealed to them this fruit, I will go on by you to Spain. <sup>29</sup> And I know that, when I come to you, I shall come in the fullness of the blessing of Christ.

<sup>30</sup> And I exhort you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive together with me in your prayers to God for me; <sup>31</sup> that I may be delivered from the unbelieving in Judæa, and that my ministry for Jerusalem may prove acceptable to the saints; <sup>32</sup> that I may come in joy to you through the will of God, and may with you be refreshed. <sup>33</sup> And the God of peace be with you all. Amen.

**XVI.** <sup>1</sup> I commend to you Phœbe our sister, who is a <sup>a</sup>servant of the church which is at Cenchræa; <sup>2</sup> that ye receive her in the Lord in a way worthy of saints, and assist her in whatever matter she may have need of you; for she herself also has been a helper of many, and of myself.

<sup>3</sup> Salute Prisca and Aquila, my fellow-workers in Christ Jesus, <sup>4</sup> who for my life laid down their own necks; to whom not only I give thanks, but also all the churches of the Gentiles; <sup>5</sup> and salute the church that is in their house.

Salute Epenetus, my beloved, who is the first-fruits of Asia unto Christ. <sup>6</sup> Salute Mary, who bestowed much labor on you. <sup>7</sup> Salute Andronicus and <sup>b</sup>Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who were in Christ even before me. <sup>8</sup> Salute Ampliatus, my beloved in the Lord. <sup>9</sup> Salute Urbanus, our fellow-worker in Christ, and Stachys my beloved. <sup>10</sup> Salute Apelles, the approved in Christ. Salute those who are of the household of Aristobulus. <sup>11</sup> Salute Herodion my kinsman. Salute those of the household of Narcissus who are in

<sup>a</sup> Or, deaconess.

<sup>b</sup> Or, Junia.

the Lord. <sup>12</sup> Salute Tryphæna and Tryphosa who labor in the Lord. Salute Persis the beloved who labored much in the Lord. <sup>13</sup> Salute Rufus, the elect in the Lord, and his mother and mine. <sup>14</sup> Salute Asynceritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. <sup>15</sup> Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup> Salute one another with a holy kiss. All the churches of Christ salute you.

<sup>17</sup> Now I exhort you, brethren, to mark those who are causing divisions and occasions of stumbling, contrary to the teaching which ye learned; and turn away from them. <sup>18</sup> For they that are such serve not our Lord Christ, but their own belly; and through their kind and smooth speech deceive the hearts of the guileless. <sup>19</sup> For your obedience is come abroad unto all men. I rejoyce therefore over you; but I wish you to be wise as to that which is good, and simple as to that which is evil. <sup>20</sup> And the God of peace will bruise Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, my fellow-worker, salutes you, and Lucius, and Jason, and Sosipater, my kinsmen. <sup>22</sup> I, Tertius, who write the letter, salute you in the Lord. <sup>23</sup> Gaius my host, and of the whole church, salutes you. Erastus the treasurer of the city salutes you, and Quartus the brother.\*

<sup>25</sup> Now to him who is able to establish you, according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept in

\* Some ancient documents insert ver. 24. The grace of our Lord Jesus Christ be with you, Amen, and omit the like words in ver. 20.

silence during eternal ages <sup>26</sup> but now made manifest and through prophetic Scriptures, according to the commandment of the eternal God, made known to all nations for obedience to the faith, <sup>27</sup> to God only wise through Jesus Christ, to whom be the glory forever Amen.

# THE FIRST LETTER OF PAUL TO THE CORINTHIANS.

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**I.** <sup>1</sup>Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, <sup>2</sup>to the church of God which is in Corinth, those who are sanctified in Christ Jesus, called to be saints, with all that call on the name of our Lord Jesus Christ in every place, theirs and ours: <sup>3</sup>Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

<sup>4</sup>I thank my God always on your behalf, for the grace of God which was given you in Christ Jesus; <sup>5</sup>that in everything ye were made rich in him, in all speech and all knowledge; <sup>6</sup>even as the testimony of Christ was confirmed in you; <sup>7</sup>so that ye fall short in no gift, waiting for the revelation of our Lord Jesus Christ; <sup>8</sup>who will also confirm you unto the end, unaccused in the day of our Lord Jesus Christ. <sup>9</sup>God is faithful, through whom ye were called into the fellowship of his Son, Jesus Christ our Lord.

<sup>10</sup>But I exhort you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be made complete in the same mind, and in the same judgment. <sup>11</sup>For it has been made manifest to me concerning you, my brethren, by those of the house of Chloe, that there are contentions among

you. <sup>12</sup> I mean this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. <sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were ye immersed <sup>a</sup> into the name of Paul? <sup>14</sup> I give thanks that I immersed no one of you, but Crispus and Gaius; <sup>15</sup> lest any one should say that ye were immersed <sup>a</sup> into my name. <sup>16</sup> And I immersed also the household of Stephanas; besides, I know not whether I immersed any other. <sup>17</sup> For Christ did not send me to immerse, but to preach the gospel; not in wisdom of speech, lest the cross of Christ should be made of no effect. <sup>18</sup> For the word of the cross is to those who are perishing, foolishness; but to us who are being saved, it is the power of God. <sup>19</sup> For it is written,

I will destroy the wisdom of the wise,

And will reject the discernment of the discerning.

<sup>20</sup> Where is the wise? Where is the scribe? Where is the disputer of this age? Did not God make foolish the wisdom of the world? <sup>21</sup> For since, in the wisdom of God, the world through its wisdom knew not God, God was pleased through the foolishness of preaching to save those who believe; <sup>22</sup> since both Jews ask for signs, and Greeks seek after wisdom, <sup>23</sup> but we preach Christ crucified, to Jews a stumbling-block, and to Gentiles foolishness, <sup>24</sup> but to those who are the called, both Jews and Greeks, Christ the power of God, and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

<sup>26</sup> For see your calling, brethren, that not many are wise after the flesh, not many mighty, not many noble; <sup>27</sup> but the foolish things of the world God chose that he might put to shame the wise; and the weak things of the world God chose that he might



put to shame the things which are strong; <sup>28</sup>and the base things of the world, and the things which are despised, God chose, and the things which are not, that he might bring to naught things that are; <sup>29</sup>that no flesh should glory before God. <sup>30</sup>But of him are ye in Christ Jesus, who from God was made wisdom to us, both righteousness and sanctification, and redemption; <sup>31</sup>that, as it is written, He that glories, let him glory in the Lord.

II. <sup>1</sup>And I, when I came to you, brethren, came not according to excellency of word or of wisdom, proclaiming to you the testimony of God. <sup>2</sup>For I determined not to know anything among you, but Jesus Christ, and him crucified. <sup>3</sup>And I was with you in weakness and in fear and in much trembling. <sup>4</sup>And my word and my preaching was not in persuasive words of wisdom, but in demonstration of the Spirit and of power; <sup>5</sup>that your faith might not be in the wisdom of men, but in the power of God.

<sup>6</sup>But we speak wisdom among the perfect; yet a wisdom not of this age, nor of the rulers of this age, who are coming to naught. <sup>7</sup>But we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; <sup>8</sup>which no one of the rulers of this age knows; for had they known it, they would not have crucified the Lord of glory; <sup>9</sup>but (as it is written),

Things which eye saw not, and ear heard not,

And that entered not into man's heart,

Whatsoever things God prepared for those who love him;

<sup>10</sup>but to us God revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

<sup>11</sup>For who among men knows the things of the man,

but the spirit of the man, which is in him? So also the things of God no one knows, but the Spirit of God. <sup>12</sup> And we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us by God. <sup>13</sup> Which things also we speak, not in words taught by human wisdom, but in those taught by the Spirit; interpreting spiritual things to spiritual men.

<sup>14</sup> But a natural man receives not the things of the Spirit of God, for they are foolishness to him; and he can not know them, because they are spiritually judged. <sup>15</sup> But the spiritual man judges all things; but he himself is judged by no one. <sup>16</sup> For who has known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

**III.** <sup>1</sup> And I, brethren, was not able to speak to you as spiritual, but as carnal, as babes in Christ. <sup>2</sup> I fed you with milk, and not with solid food; for ye were not yet able to bear it; nay, not even now are ye able; <sup>3</sup> for ye are yet carnal. For whereas there is among you envying and strife, are ye not carnal, and do ye not walk as men? <sup>4</sup> For whenever one says, I am of Paul; and another, I am of Apollos; are ye not men? <sup>5</sup> What then is Apollos? and what is Paul? Servants through whom ye believed, and that as the Lord gave to each one. <sup>6</sup> I planted, Apollos watered; but God made it grow. <sup>7</sup> So then neither is he that plants anything, nor he that waters; but God who makes it grow. <sup>8</sup> And he that plants and he that waters are one; but each will receive his own wages according to his own labor. <sup>9</sup> For we are God's fellow-workers; ye are God's field, God's building.

<sup>10</sup> According to the grace of God which was given to me, as a wise master-builder I laid a foundation, and another builds thereon. But let each one take

heed how he builds thereon. <sup>11</sup> For other foundation can no one lay than that which is laid, which is Jesus Christ. <sup>12</sup> And if any one builds on the foundation gold, silver, costly stones, wood, hay, stubble; <sup>13</sup> the work of each one will be made manifest; for the day will show it, because it is revealed in fire, and the fire itself will prove of what sort is each one's work. <sup>14</sup> If any one's work which he builds thereon shall remain, he will receive wages. <sup>15</sup> If any one's work shall be burned up, he will suffer loss; but he himself will be saved; yet so as through fire.

<sup>16</sup> Know ye not that ye are God's temple, and that the Spirit of God dwells in you? <sup>17</sup> If any one destroys the temple of God, him will God destroy; for the temple of God is holy, and that ye are.

<sup>18</sup> Let no one deceive himself. If any one among you thinks that he is wise in this age, let him become a fool, that he may become wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, He that takes the wise in their craftiness.

<sup>20</sup> And again,

The Lord knows the reasonings of the wise,  
That they are vain.

<sup>21</sup> So then, let no one glory in men. For all things are yours; <sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; <sup>23</sup> and ye are Christ's, and Christ is God's.

**IV.** <sup>1</sup> Let a man so account us, as servants of Christ and stewards of the mysteries of God. <sup>2</sup> Here moreover, it is required in stewards, that one be found faithful. <sup>3</sup> But with me it is a very little thing that I should be judged by you, or by man's day; nay, neither do I judge myself. <sup>4</sup> For I am conscious

to myself of nothing; yet am I not hereby justified, but he that judges me is the Lord. <sup>5</sup>So then do not judge anything before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then will each one have his praise from God.

<sup>6</sup>And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye may learn not to go beyond the things which are written, that ye be not puffed up each for the one against the other. <sup>7</sup>For who makes thee to differ? And what hast thou which thou didst not receive? But if thou didst receive it, why dost thou glory, as if thou hadst not received it? <sup>8</sup>Already ye are filled full, already ye become rich, apart from us ye reigned as kings; yea I wish that ye did reign, that we also might reign with you. <sup>9</sup>For I think, God set forth us the apostles last, as condemned to death: because we have become a spectacle to the world, both to angels and to men. <sup>10</sup>We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are glorious, but we are without honor. <sup>11</sup>Even until this present hour we both hunger and thirst and are naked and are buffeted and have no fixed abode; <sup>12</sup>and labor, working with our own hands; being reviled, we bless; being persecuted, we endure it; <sup>13</sup>being defamed, we exhort; we have become as the filth of the world, the offscouring of all things until now.

<sup>14</sup>I am not writing these things to shame you, but to admonish you as my beloved children. <sup>15</sup>For if ye have ten thousand tutors in Christ, yet not many fathers; for in Christ Jesus it was through the gospel I that begot you. <sup>16</sup>I exhort you therefore, become

imitators of me. <sup>17</sup> For this very cause I sent to you Timothy, who is my child, beloved and faithful in the Lord, who will bring to your remembrance my ways which are in Christ, even as I teach everywhere in every church. <sup>18</sup> Now some were puffed up, as though I were not coming to you. <sup>19</sup> But I will come to you quickly, if the Lord will, and will know, not the word of those who are puffed up, but the power. <sup>20</sup> For the kingdom of God is not in word, but in power. <sup>21</sup> What do ye wish? Shall I come to you with a rod, or in love and the spirit of gentleness?

V. <sup>1</sup> It is generally reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you has his father's wife. <sup>2</sup> And ye are puffed up, and did not rather mourn, that he who did this deed might be taken away from among you. <sup>3</sup> For I verily, being absent in body but present in spirit, have already, as if present, judged him who has so wrought this; <sup>4</sup> in the name of our Lord Jesus, when ye are gathered together, and my spirit, with the power of our Lord Jesus, <sup>5</sup> to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord. <sup>6</sup> Your glorying is not good. Know ye not that a little leaven leavens the whole mass? <sup>7</sup> Cleanse out the old leaven, that ye may be a new mass, even as ye are unleavened. For our passover also, Christ, was sacrificed; <sup>8</sup> therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

<sup>9</sup> I wrote to you, in my letter, not to keep company with fornicators; <sup>10</sup> yet not, altogether, with the fornicators of this world, or with the covetous and extortioners, or idolaters; for then ye must needs go out of

the world. <sup>11</sup> But as it is, I wrote to you not to keep company, if any one called a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one not even to eat.

<sup>12</sup> For what have I to do with judging those who are without? Do not ye judge those who are within?

<sup>13</sup> But those who are without God judges. Put away that wicked man from among yourselves.

**VI.** <sup>1</sup> Dare any one of you, having a matter against another, go to law before the unrighteous, and not before the saints? <sup>2</sup> Or, know ye not that the saints will judge the world? And if the world is judged by you, are ye unworthy to judge the least matters? <sup>3</sup> Know ye not that we shall judge angels? How much more the things of this life? <sup>4</sup> If then ye have judgments about things of this life, set those to judge who are of no esteem in the church. <sup>5</sup> I speak to your shame. Is it so, that there can not be among you even one wise man who will be able to judge between his brethren, <sup>6</sup> but brother goes to law with brother, and that before unbelievers? <sup>7</sup> Already, it is indeed a defect in you, that ye have law-suits one with another. Why not rather suffer wrong? Why not rather be defrauded? <sup>8</sup> But ye yourselves do wrong, and defraud, and that your brethren. <sup>9</sup> Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not led astray; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, <sup>10</sup> nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. <sup>11</sup> And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

<sup>12</sup> All things are lawful for me, but not all things are profitable; all things are lawful for me, but I will not be brought under the control of anything. <sup>13</sup> Foods for the belly, and the belly for foods; but God will bring to nought both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. <sup>14</sup> And God both raised the Lord, and will raise up us through his power.

<sup>15</sup> Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? Far be it! <sup>16</sup> Or know ye not that he who is joined to the harlot is one body? For the two, says he, shall be one flesh. <sup>17</sup> But he that is joined to the Lord is one spirit. <sup>18</sup> Flee fornication. Every sin that a man commits is outside the body; but he that commits fornication, sins against his own body. <sup>19</sup> Or know ye not that your body is the Holy Spirit's temple, who is in you, whom ye have from God, and ye are not your own? <sup>20</sup> For ye were bought with a price; glorify God therefore in your body.

**VII.** <sup>1</sup> Now concerning the things of which ye wrote: It is good for a man not to touch a woman; <sup>2</sup> but because of fornications, let each man have his own wife, and let each woman have her own husband. <sup>3</sup> Let the husband render to the wife her due; and in like manner the wife also to the husband. <sup>4</sup> The wife has not authority over her own body, but the husband; and in like manner the husband also has not authority over his own body, but the wife. <sup>5</sup> Defraud not one the other, unless it be by agreement for a season, that ye may give yourselves to prayer, and may again be together, that Satan may not tempt you on account of your incontinency. <sup>6</sup> But this I say by way of permission, not of command. <sup>7</sup> And

I wish all men to be even as myself. But each one has his own gift from God, one after this manner, and another after that.

<sup>8</sup> Now I say to the unmarried and the widows, it is good for them if they remain as I also am. <sup>9</sup> But if they have not self-control, let them marry; for it is better to marry than to burn. <sup>10</sup> And to the married I give command, not I, but the Lord,—That the wife depart not from the husband, <sup>11</sup> but if she even depart, let her remain unmarried, or let her be reconciled to her husband; and that the husband leave not his wife. <sup>12</sup> And to the rest say I, not the Lord: If any brother has an unbelieving wife, and she agrees to dwell with him, let him not leave her. <sup>13</sup> And if any wife has an unbelieving husband, and he agrees to dwell with her, let her not leave her husband. <sup>14</sup> For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; else your children are unclean; but as it is they are holy. <sup>15</sup> But if the unbelieving departs, let him depart. The brother or the sister is not under bondage in such cases; but God has called us in peace. <sup>16</sup> For what knowest thou, O wife, whether thou shalt save thy husband? Or what knowest thou, O husband, whether thou shalt save thy wife? <sup>17</sup> Only, as the Lord has divided to each one, as God has called each one, so let him walk. And so I ordain in all the churches. <sup>18</sup> Was any one called being circumcised? Let him not become uncircumcised. Has any one been called in uncircumcision? Let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. <sup>20</sup> Let each one abide in that calling in which he was called. <sup>21</sup> Wast thou called being a servant? Care not for it; but if thou even



canst become free, use it rather. <sup>22</sup> For he that was called in the Lord, being a servant, is the Lord's freedman; in like manner also the freeman, when he is called is Christ's servant. <sup>23</sup> Ye were bought with a price; become not servants of men. <sup>24</sup> Brethren, let each one abide with God in the condition in which he was called.

<sup>25</sup> Now concerning virgins I have no commandment of the Lord's; but I give a judgment, as having received mercy from the Lord to be faithful. <sup>26</sup> I think therefore that this is good on account of the impending necessity, that it is good for a man to be thus. <sup>27</sup> Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. <sup>28</sup> But if thou even marry, thou hast not sinned; and if a virgin marry, she has not sinned. Yet such shall have affliction in the flesh; and I am sparing you. <sup>29</sup> But this I say, brethren, the time is shortened; that henceforth both they who have wives be as though they had none; <sup>30</sup> and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; <sup>31</sup> and they that use the world, as not abusing it; for the fashion of this world is passing away. <sup>32</sup> But I wish you to be free from anxieties. The unmarried man is anxious for the things of the Lord, how he may please the Lord; <sup>33</sup> but he that is married is anxious for the things of the world, how he may please his wife. <sup>34</sup> There is a difference also between the wife and the virgin. The unmarried woman is anxious for the things of the Lord, that she may be holy both in body and spirit; but she that is married is anxious for the things of the world, how she may please her husband.

<sup>35</sup> And this I say for your own profit; not that I

may put a constraint on you, but for that which is seemly, and that ye may attend upon the Lord without distraction. <sup>36</sup> But if any one thinks that he behaves himself unseemly toward his virgin, if she be past the flower of her age, and need so require, let him do what he wishes, he sins not; let them marry. <sup>37</sup> But he that stands steadfast in his heart, having no necessity, but has authority concerning his own wish, and has determined this in his own heart that he will keep his virgin, will do well. <sup>38</sup> So that both he that gives his own virgin in marriage does well, and he that gives her not in marriage will do better.

<sup>39</sup> A wife is bound as long as her husband lives; but if her husband be fallen asleep, she is at liberty to be married to whom she wishes; only in the Lord. <sup>40</sup> But she is happier if she abides as she is, according to my judgment; and I think that I also have the Spirit of God.

**VIII.** <sup>1</sup> Now concerning the things offered to idols we know,—because we all have knowledge; knowledge puffs up, but love builds up; <sup>2</sup> if any one thinks that he knows anything, he has not yet known as he ought to know; <sup>3</sup> but if any one loves God, this one is known by him;—

<sup>4</sup> Concerning then the eating of the things offered to idols, we know that there is no idol in the world, and that there is no God but one. <sup>5</sup> For though there are gods so-called, whether in heaven or on earth (as there are gods many, and lords many), <sup>6</sup> yet to us there is one God, the Father, from whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

<sup>7</sup> Yet the knowledge is not in all; but some, being accustomed to the idol until now, eat it as a thing

offered to an idol; and their conscience being weak is defiled. <sup>8</sup> But food will not commend us to God; for neither, if we eat not, are we lacking; nor, if we eat, do we abound. <sup>9</sup> But take heed, lest in any way this liberty of yours become a stumbling-block to the weak. <sup>10</sup> For if any one sees thee, who hast knowledge, reclining at table in an idol's temple, will not his conscience if he is weak be built up to eat the things offered to idols? <sup>11</sup> For in thy knowledge he that is weak perishes, the brother on account of whom Christ died! <sup>12</sup> And thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ. <sup>13</sup> Wherefore, if food makes my brother to stumble, I will eat no flesh for ever more, that I may not make my brother to stumble.

**IX.** <sup>1</sup> Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord? <sup>2</sup> If to others I am not an apostle, yet to you at least I am; for the seal of my apostleship are ye in the Lord. <sup>3</sup> My defense to those who examine me is this. <sup>4</sup> Have we no right to eat and drink? <sup>5</sup> Have we no right to lead about a wife who is a sister, as also the rest of the apostles, and the brothers of the Lord, and Cephas? <sup>6</sup> Or have only I and Barnabas no right to forbear working? <sup>7</sup> Who ever serves as a soldier at his own charges? Who plants a vineyard, and eats not of its fruit? Or who shepherds a flock, and eats not of the milk of the flock? <sup>8</sup> Am I saying these things after the manner of men? Or does not the law also say these things? <sup>9</sup> For in the law of Moses it is written, Thou shalt not muzzle an ox while treading out the grain. Is it for the oxen that God cares? <sup>10</sup> Or does he say it altogether for our sake? Yes, for our sake it was written; because he that plows ought to plow in hope; and he

that threshes, in hope of partaking. <sup>11</sup> If we sowed for you spiritual things, is it a great matter if we shall reap your carnal things? <sup>12</sup> If others partake of this right over you, do not we still more? But we used not this right; but we bear all things, that we may not cause any hindrance to the gospel of Christ.

<sup>13</sup> Know ye not that they who minister about the holy things eat of the things of the temple, and they who wait at the altar partake with the altar? <sup>14</sup> Even so did the Lord appoint for those who proclaim the gospel, to live by the gospel. <sup>15</sup> I however have used none of these things; and I write not these things, that it may be so done in my case; <sup>a</sup> for it were better for me to die, than that any one should make my glorying void. <sup>16</sup> For if I preach the gospel, I have nothing to glory of; for a necessity is laid on me; for, woe is to me, if I preach not the gospel! <sup>17</sup> For if I do this willingly, I have a reward; but if unwillingly, I have a stewardship intrusted to me. <sup>18</sup> What then is my reward? That, in preaching the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. <sup>19</sup> For being free from all men, I made myself servant to all, that I might gain the most. <sup>20</sup> And to the Jews I became as a Jew, that I might gain Jews; to those under law, as under law, not being myself under law, that I might gain those under law; <sup>21</sup> to those without law, as without law (not being without law to God but under law to Christ), that I might gain those without law. <sup>22</sup> To the weak I became weak, that I might gain the weak. I have become all things to all, that I may by all means save some. <sup>23</sup> And all

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<sup>a</sup> *Gr.*, for it is well for me to die rather than my glorying-~~ne~~ one shall make it void.

things I do for the gospel's sake, that I may become a partaker thereof with others.

<sup>24</sup> Know ye not that they who run in a race, all indeed run, but one receives the prize? Thus run, in order that ye may obtain. <sup>25</sup> And every one who strives in the games is temperate in all things; they indeed to obtain a corruptible crown, but we an incorruptible. <sup>26</sup> I therefore thus run, as not uncertainly; thus fight I as not beating the air. <sup>27</sup> But I buffet my body, and bring it into bondage; lest by any means, after having preached to others, I myself should be rejected.

**X.** <sup>1</sup> For I do not wish you to be ignorant, brethren, **X.** that our fathers were all under the cloud, and all passed through the sea; <sup>2</sup> and were all immersed <sup>a</sup> into Moses in the cloud and in the sea; <sup>3</sup> and all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink; for they drank of a spiritual rock that followed them, and the rock was the Christ. <sup>5</sup> But in the most of them God had no pleasure; for they were overthrown in the wilderness.

<sup>6</sup> Now these things came to pass as examples to us, in order that we might not desire evil things, as they also desired them. <sup>7</sup> Nor become ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Nor let us commit fornication, as some of them did, and fell in one day three and twenty thousand. <sup>9</sup> Nor let us <sup>a</sup>tempt the Lord, as some of them <sup>c</sup>tempted, and perished by the serpents. <sup>10</sup> Nor murmur ye, as some of them murmured, and perished by the destroyer. <sup>11</sup> Now these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages are come.

<sup>a</sup> Or, unto.

<sup>b</sup> Or, test.

<sup>c</sup> Or, tested.

<sup>12</sup> Wherefore let him that thinks he stands, take heed lest he fall. <sup>13</sup> There has no temptation taken you but such as belongs to man; and God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation make also the way of escape, that ye may be able to bear it.

<sup>14</sup> Wherefore, my beloved, flee from idolatry. <sup>15</sup> I am speaking as to wise men; judge ye what I say. <sup>16</sup> The cup of blessing which we bless, is it not a partaking of the blood of Christ? The loaf which we break, is it not a partaking of the body of Christ? <sup>17</sup> Because we, the many, are one loaf, one body; for we all share in the one loaf. <sup>18</sup> Behold Israel according to the flesh. Are not they who eat of the sacrifices partakers of the altar? <sup>19</sup> What then do I say? That what is offered to idols is anything, or that an idol is anything? <sup>20</sup> Nay; but that what they sacrifice, they sacrifice to demons, and not to God; and I do not wish you to become partakers with the demons. <sup>21</sup> Ye can not drink the cup of the Lord, and the cup of demons; ye can not share in the table of the Lord, and the table of demons. <sup>22</sup> Or do we provoke the Lord to jealousy? Are we stronger than he?

<sup>23</sup> All things are lawful, but not all things are profitable; all things are lawful, but not all things build up. <sup>24</sup> Let no one seek his own, but his neighbor's good. <sup>25</sup> Whatever is sold in the market eat, asking no question because of conscience; <sup>26</sup> for the earth is the Lord's, and the fullness thereof. <sup>27</sup> If one of the unbelieving invites you to a feast, and ye choose to go, whatever is set before you eat, asking no question because of conscience. <sup>28</sup> But if any one say to you, This has been offered in sacrifice, eat it not, for his sake that showed it, and because of conscience. <sup>29</sup> Conscience, I say, not

thine own, but that of the other; for why is my freedom condemned by another conscience? <sup>30</sup> If I partake with thanks, why am I evil spoken of, for that for which I give thanks? <sup>31</sup> Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God. <sup>32</sup> Give no occasion of stumbling, either to Jews or Greeks, or to the church of God; <sup>33</sup> as I also please all in all things, not seeking my own profit, but that **XI.** of the many, that they may be saved. <sup>1</sup> Become imitators of me, even as I also am of Christ.

<sup>2</sup> Now I praise you, that ye remember me in all things, and hold fast the instructions, as I delivered them to you. <sup>3</sup> And I wish you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. <sup>4</sup> Every man praying or prophesying, having his head covered, puts shame on his head. <sup>5</sup> But every woman praying or prophesying with the head unveiled, puts shame on her head; for it is one and the same as if she were shaven. <sup>6</sup> For if a woman is not veiled, let her also be shorn; but if it is a shame for a woman to be shorn or shaven, let her be veiled. <sup>7</sup> For a man indeed ought not to veil his head, being God's image and glory; but the woman is man's glory. <sup>8</sup> For man is not from woman; but woman from man. <sup>9</sup> For man was also not created on account of the woman, but woman on account of the man. <sup>10</sup> For this cause ought the woman to have [the token of] authority on her head, because of the angels. <sup>11</sup> Nevertheless, neither is woman apart from man, nor man apart from woman, in the Lord. <sup>12</sup> For as the woman is from the man, so is also the man through the woman; but all things from God. <sup>13</sup> Judge in your own selves; is it becoming that a woman pray to God unveiled? <sup>14</sup> Does not even nature itself teach you, that, if a man

have long hair, it is a dishonor to him? <sup>15</sup> But if a woman have long hair, it is a glory to her; for her hair is given her for a covering. <sup>16</sup> But if any man seems to be contentious, we have no such custom, nor the churches of God.

<sup>17</sup> And while I enjoin this, I praise you not, that ye come together not for the better, but for the worse. <sup>18</sup> For first of all, when ye come together in <sup>a</sup>church, I hear that divisions exist among you; and I partly believe it. <sup>19</sup> For there must be also factions among you, that they who are approved may be made manifest among you.

<sup>20</sup> When therefore ye assemble yourselves together, it is not to eat a supper of the Lord; <sup>21</sup> for in eating, each takes before others his own supper; and one is hungry, and another is drunken. <sup>22</sup> What! have ye not houses to eat and to drink in? Or despise ye the church of God, and put shame on those who have not? What shall I say to you? Shall I praise you in this? I praise you not.

<sup>23</sup> For I received from the Lord, what I also delivered to you, that the Lord Jesus, in the night in which he was betrayed, took a loaf; <sup>24</sup> and having given thanks, he broke it, and said, This is my body, which is for you; this do in remembrance of me. <sup>25</sup> In like manner also the cup, after they had supped, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. <sup>27</sup> So that whoever eats the bread or drinks the cup of the Lord unworthily, will be guilty of the body and the blood of the Lord. <sup>28</sup> But let a man prove himself, and so let him eat of the bread, and drink of the

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• Or, an assembly.



cup. <sup>29</sup> For he that eats and drinks, eats and drinks judgment to himself, if he discern not the body. <sup>30</sup> For this cause many among you are weak and sick, and not a few sleep. <sup>31</sup> But if we discerned ourselves, we should not be judged. <sup>32</sup> But being judged, we are chastened by the Lord, that we may not be condemned with the world.

<sup>33</sup> Wherefore, my brethren, when ye come together to eat, wait one for another. <sup>34</sup> If any one is hungry, let him eat at home; that ye come not together unto judgment. And the rest I will set in order when I come.

**XII.** <sup>1</sup> Now concerning the spiritual gifts, brethren, I do not wish you to be ignorant.

<sup>2</sup> Ye know that when ye were Gentiles ye were carried away to the dumb idols, in whatever way ye were led. <sup>3</sup> Wherefore I make known to you, that no one speaking in the Spirit of God says, Jesus is accursed; and no one can say, Jesus is Lord, but in the Holy Spirit.

<sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are diversities of services, and the same Lord. <sup>6</sup> And there are diversities of workings, but the same God who works all in all. <sup>7</sup> But to each one is given the manifestation of the Spirit, for profiting. <sup>8</sup> For to one is given through the Spirit a word of wisdom; to another a word of knowledge according to the same Spirit; <sup>9</sup> to another faith, in the same Spirit; to another gifts of healings in the one Spirit; <sup>10</sup> to another workings of miracles; to another prophecy; to another discerning of spirits; to another various kinds of tongues; to another interpretation of tongues. <sup>11</sup> But all these works the one and the same Spirit, dividing to each one severally even as he will.

<sup>12</sup> For as the body is one and has many members, and all the members of the body, being many, are one body, so also is the Christ. <sup>13</sup> For in one Spirit we were all immersed <sup>a</sup> into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. <sup>14</sup> For the body also is not one member, but many. <sup>15</sup> If the foot say, Because I am not a hand, I am not of the body; it is not therefore not of the body. <sup>16</sup> And if the ear say, Because I am not an eye, I am not of the body; it is not therefore not of the body. <sup>17</sup> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup> But as it is, God has set the members each one of them in the body, even as he wished. <sup>19</sup> And if they were all one member, where were the body? <sup>20</sup> But now there are many members, but one body. <sup>21</sup> And the eye can not say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. <sup>22</sup> Nay, much more the members of the body which seem to be more feeble, are necessary; <sup>23</sup> and those parts of the body which we think to be less honorable, on these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; <sup>24</sup> but our comely parts have no need. But God tempered the body together, giving more abundant honor to that which lacked; <sup>25</sup> that there might be no division in the body, but that the members might have the same care one for another. <sup>26</sup> And whether one member suffers, all the members suffer with it; or one member is honored, all the members rejoice with it.

<sup>27</sup> Now ye are Christ's body and severally members of it. <sup>28</sup> And God set some in the church, first apostles, secondly prophets, thirdly teachers, then mira-

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<sup>a</sup> Or, unto.

cles, then gifts of healings, helps, governings, various kinds of tongues. <sup>29</sup>Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? <sup>30</sup>Have all gifts of healings? Do all speak with tongues? Do all interpret? <sup>31</sup>But desire earnestly the greater gifts; and a still more excellent way I show you.

**XIII.** <sup>1</sup>If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. <sup>2</sup>And if I have prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. <sup>3</sup>And if I bestow all my goods in food, and if I give up my body <sup>4</sup>to be burned, but have not love, it profits me nothing.

<sup>4</sup>Love suffers long, is kind, love envies not, love vaunts not itself, is not puffed up, <sup>5</sup>does not behave unseemly, seeks not its own, is not provoked, imputes no evil, <sup>6</sup>rejoices not at unrighteousness, but rejoices with the truth, <sup>7</sup>bears all things, believes all things, hopes all things, endures all things. <sup>8</sup>Love never fails; but whether there are prophecies, they will be done away; whether tongues, they will cease; whether knowledge, it will be done away. <sup>9</sup>For we know in part, and we prophesy in part: <sup>10</sup>but when that which is perfect is come, that which is in part will be done away.

<sup>11</sup>When I was a child, I talked as a child, I thought as a child, I reasoned as a child; since I have become a man, I have done away with the things of the child. <sup>12</sup>For we see now through a mirror, obscurely; but then face to face. Now I know in part; but then I shall know fully, even as I was also fully known.

*\* Many ancient documents read that I may glory.*

<sup>13</sup> And now abide faith, hope, love, these three; and the greatest of these is love.

**XIV.** <sup>1</sup> Pursue love; and desire earnestly the spiritual gifts, but rather that ye may prophesy.

<sup>2</sup> For he that speaks in a tongue speaks not to men, but to God; for no one understands; but with the spirit he speaks mysteries. <sup>3</sup> But he that prophesies, speaks to men upbuilding and exhortation and comfort. <sup>4</sup> He that speaks in a tongue builds up himself; but he that prophesies builds up the church. <sup>5</sup> I wish you all to speak with tongues, but rather that ye should prophesy; and greater is he that prophesies than he that speaks with tongues, unless he interpret, that the church may receive upbuilding. <sup>6</sup> And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophesying or teaching? <sup>7</sup> Even the lifeless things giving sound, whether pipe or harp, if they give no distinction in the sounds, how shall that which is piped or that which is harped be known? <sup>8</sup> For even if a trumpet give an uncertain sound, who will prepare for war? <sup>9</sup> So also ye, unless ye utter through the tongue speech easy to be understood, how will that which is spoken be known? For ye will be speaking into the air.

<sup>10</sup> There are, it may be, so many kinds of voices in the world, and no one is without meaning. <sup>11</sup> If then I know not the force of the voice, I shall be to him that speaks a barbarian, and he that speaks a barbarian to me. <sup>12</sup> So also ye, since ye are eager for spiritual gifts, seek that ye may abound in them to the upbuilding of the church. <sup>13</sup> Wherefore let him that speaks in a tongue pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. <sup>15</sup> What is it then? I will

pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup> Else, if thou bless with the spirit, how will he that fills the place of the ungifted say the Amen at thy thanksgiving, since he knows not what thou sayest? <sup>17</sup> For thou indeed givest thanks well, but the other is not built up. <sup>18</sup> I thank God, I speak with tongues more than ye all. <sup>19</sup> But in <sup>a</sup> church I had rather speak five words through my understanding, that I may instruct others also, than ten thousand words in a tongue.

<sup>20</sup> Brethren, be not children in understanding; yet in evil be babes, but in your understanding be full grown.

<sup>21</sup> In the law it is written,

With men of other tongues, and by lips of  
strangers,

I will speak to this people;

And not even so will they listen to me, saith the  
Lord.

<sup>22</sup> So that the tongues are for a sign, not to those who believe, but to the unbelieving; but prophecy is not for the unbelieving, but for those who believe.

<sup>23</sup> If therefore the whole church is assembled together, and all are speaking with tongues, and there come in those who are ungifted, or unbelievers, will they not say that ye are mad? <sup>24</sup> But if all are prophesying, and there come in one that is an unbeliever, or ungifted, he is convicted by all, he is judged by all.

<sup>25</sup> The secrets of his heart become manifest; and so falling on his face he will worship God, reporting that God is indeed among you.

<sup>26</sup> What is it then, brethren? When ye come together, each of you has a psalm, has a teaching, has

a revelation, has a tongue, has an interpretation. Let all things be done to upbuilding. <sup>27</sup> If any one speaks in a tongue, let it be by two, or at the most by three, and in turn; and let one interpret. <sup>28</sup> But if there be no interpreter, let him keep silence in <sup>a</sup>church; and let him speak to himself, and to God.

<sup>29</sup> And let prophets speak by two or three, and the others <sup>b</sup>judge. <sup>30</sup> But if a revelation be made to another sitting by, let the first keep silence. <sup>31</sup> For ye all can prophesy one by one, that all may learn, and all be exhorted. <sup>32</sup> And spirits of prophets are subject to prophets. <sup>33</sup> For God is not a God of confusion, but of peace, as in all the <sup>c</sup>churches of the saints.

<sup>34</sup> Let your women keep silence in the <sup>c</sup>churches; for it is not permitted to them to speak, but let them be in subjection, as the law also says. <sup>35</sup> And if they wish to learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in <sup>a</sup>church. <sup>36</sup> Or, was it from you that the word of God went forth? Or did it come unto you alone?

<sup>37</sup> If any one thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you that they are the Lord's commandment. <sup>38</sup> But if any one is ignorant, let him be ignorant. <sup>39</sup> Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. <sup>40</sup> But let all things be done becomingly and in order.

**XV.** <sup>1</sup> Now I make known to you, brethren, the gospel which I preached to you, which also ye received, in which also ye stand; <sup>2</sup> through which also ye are saved, if ye hold fast with what word I preached to you, unless ye believed in vain. <sup>3</sup> For I

<sup>a</sup> Or, an assembly.

<sup>b</sup> Or, discern.

<sup>c</sup> Or, assemblies.

delivered to you first of all what I also received, that Christ died for our sins according to the Scriptures; <sup>4</sup>and that he was buried, and that he has been raised on the third day, according to the Scriptures; <sup>5</sup>and that he appeared to Cephas, then to the twelve; <sup>6</sup>then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. <sup>7</sup>After that, he appeared to James; then to all the apostles. <sup>8</sup>And last of all, as if to the one born out of due time, he appeared to me also. <sup>9</sup>For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God. <sup>10</sup>But by God's grace I am what I am; and his grace which was bestowed upon me did not prove vain; but I labored more abundantly than they all; yet not I, but the grace of God with me. <sup>11</sup>Whether then it be I or they, so we preach, and so ye believed.

<sup>12</sup>But if Christ is preached that he has been raised from the dead, how say some among you that there is no resurrection of dead men? <sup>13</sup>But if there is no resurrection of dead men, then neither has Christ been raised; <sup>14</sup>and if Christ has not been raised, then is our preaching vain, vain also your faith. <sup>15</sup>And we are found also false witnesses of God; because we testified in respect to God, that he raised up the Christ; whom he raised not, if it be so that no dead are raised up. <sup>16</sup>For if no dead are raised up, neither has Christ been raised; <sup>17</sup>and if Christ has not been raised, your faith is vain; ye are yet in your sins. <sup>18</sup>Then they also who have fallen asleep in Christ have perished. <sup>19</sup>If in this life only we have hoped in Christ, we are of all men most pitiable.

<sup>20</sup>But as it is Christ has been raised from the dead,

a first-fruit of those who have fallen asleep. <sup>21</sup> For since through man came death, through man came also the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ will all be made alive. <sup>23</sup> But each in his own rank; Christ a first-fruit; then they who are Christ's at his coming. <sup>24</sup> Then comes the end, when he delivers up the kingdom to God and the Father; when he has done away every rule, and every authority and power. <sup>25</sup> For he must reign, till he has put all the enemies under his feet. <sup>26</sup> As the last enemy, Death is done away with. For he subjected all things under his feet. <sup>27</sup> But even when he says, All things are subjected, it is manifest that he is excepted, who subjected all things to him. <sup>28</sup> And whenever all things have been subjected to him, then will the Son also himself be subjected to him who subjected all things to him, that God may be all in all.

<sup>29</sup> Else what will they do who are immersed for the dead? If no dead are raised at all, why then are they immersed for them? <sup>30</sup> Why are we also in peril every hour? <sup>31</sup> Daily do I die, I protest by the glorying in you, brethren, which I have in Christ Jesus our Lord. <sup>32</sup> If after the manner of men I fought with wild beasts at Ephesus, what is the profit to me? If the dead rise not,

Let us eat and drink;  
For to-morrow we die.

<sup>33</sup> Be not led astray; evil companionships corrupt good morals. <sup>34</sup> Awake righteously, and sin not; for some have not knowledge of God. I say it to shame you.

<sup>35</sup> But some one will say, How are the dead raised? And with what kind of body do they come? <sup>36</sup> Thou fool, what thou thyself sowest is not made alive ex-



cept it die; <sup>37</sup>and what thou sowest, not the body that will be sowest thou, but a bare grain, it may be of wheat, or of some other kind. <sup>38</sup>But God gives it a body just as he willed, and to each of the seeds a body of its own. <sup>39</sup>All flesh is not the same flesh; but there is one flesh of men, another flesh of beasts, another flesh of birds, another of fishes. <sup>40</sup>There are also heavenly bodies and earthly bodies; but the glory of the heavenly is one, and that of the earthly is another. <sup>41</sup>There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. <sup>42</sup>So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. <sup>43</sup>It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. <sup>44</sup>It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual. <sup>45</sup>So also it is written, The first man Adam became a living soul; the last Adam a life-giving spirit. <sup>46</sup>Yet the spiritual is not first, but the natural; then the spiritual. <sup>47</sup>The first man is of the earth, earthy; the second man is from heaven. <sup>48</sup>As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. <sup>49</sup>And as we bore the image of the earthy, <sup>a</sup>we shall also bear the image of the heavenly.

<sup>50</sup>And this I say, brethren, that flesh and blood can not inherit the kingdom of God; nor does corruption inherit incorruption. <sup>51</sup>Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed, <sup>52</sup>in a moment, in the twinkling of an eye, at the last trump; for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. <sup>53</sup>For this corruptible must put on incorruption, and

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<sup>a</sup> *Very many ancient documents read* let us also bear.

this mortal must put on immortality. <sup>54</sup> And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the word that is written, Death has been swallowed up in victory. <sup>55</sup> Where, O death, is thy victory? Where, O death, is thy sting? <sup>56</sup> The sting of death is sin; and the power of sin is the law. <sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ. <sup>58</sup> Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

**XVI.** <sup>1</sup> Now concerning the collection for the saints, as I directed the churches of Galatia, so also do ye. <sup>2</sup> On the first day of the week, let each one of you lay by him in store, according as he is prospered, that there may be no collections made when I come. <sup>3</sup> And when I arrive, whomsoever ye shall approve, them I will send with letters to carry your benefaction to Jerusalem. <sup>4</sup> And if it be worth while for me also to go, they shall go with me.

<sup>5</sup> And I will come to you, when I have passed through Macedonia. For I pass through Macedonia; <sup>6</sup> and it may be that I will remain, or even pass the winter with you, that ye may bring me on my journey whithersoever I go. <sup>7</sup> For I am unwilling to see you now, in passing; for I hope to remain some time with you, if the Lord permit. <sup>8</sup> But I shall remain at Ephesus until the Pentecost. <sup>9</sup> For a great and effectual door is open to me, and there are many adversaries.

<sup>10</sup> Now if Timothy come, see that he may be with you without fear; for he works the work of the Lord, as I also do. <sup>11</sup> Let no one therefore despise him; but send him forward in peace, that he may come to me;

for I look for him with the brethren. <sup>12</sup> And concerning Apollos the brother, I besought him much to come to you with the brethren; and it was not at all his will to come at this time, but he will come when he shall have opportunity. <sup>13</sup> Watch, stand fast in the faith, acquit you like men, be strong. <sup>14</sup> Let all your acts be done in love. <sup>15</sup> Now I exhort you, brethren, (ye know the house of Stephanas, that it is a first-fruit of Achaia, and that they have set themselves to minister to the saints,) <sup>16</sup> that ye also submit yourselves to such, and to every one that works with us, and labors. <sup>17</sup> And I rejoice at the coming of Stephanas and Fortunatus and Achaicus; for what was lacking on your part they supplied. <sup>18</sup> For they refreshed my spirit and yours; therefore recognize those who are such.

<sup>19</sup> The churches of Asia salute you. Aquila and Prisca, with the church that is in their house, salute you much in the Lord. <sup>20</sup> All the brethren salute you. Salute one another with a holy kiss. <sup>21</sup> The salutation of me, Paul, with my own hand.

<sup>22</sup> If any one loves not the Lord Jesus Christ, let him be accursed. \* Maran atha.

<sup>23</sup> The grace of our Lord be with you. <sup>24</sup> My love be with you all in Christ Jesus. Amen.

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\* Or, Our Lord comes.

## THE SECOND LETTER OF PAUL TO THE CORINTHIANS.

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**1.** <sup>1</sup>Paul, an apostle of Jesus Christ through the will of God, and Timothy our brother, to the church of God which is in Corinth, with all the saints who are in all Achaia: <sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation; <sup>4</sup>who consoles us in all our affliction, that we may be able to console those who are in any affliction, through the consolation wherewith we ourselves are consoled by God. <sup>5</sup>Because, as the sufferings of Christ abound toward us, so through Christ our consolation also abounds. <sup>6</sup>But whether we are afflicted, it is for your consolation and salvation; or whether we are consoled, it is for your consolation, which is effective in the endurance of the same sufferings which we also suffer. <sup>7</sup>And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so are ye of the consolation also.

<sup>8</sup>For we do not wish you to be ignorant, brethren, of our affliction which befell us in Asia, that we were exceedingly weighed down beyond our power, so that we despaired even of life. <sup>9</sup>Yea, we

ourselves had in ourselves the sentence of death, that we should not trust in ourselves, but in God who raises the dead; <sup>10</sup>who delivered us from so great a death, and will deliver; in whom is our hope that he will still deliver; <sup>11</sup>ye also helping together on our behalf by your supplication, that for the mercy bestowed on us through many persons, thanks may be given through many on our behalf. <sup>12</sup>For our glorying is this, the testimony of our conscience, that in holiness and <sup>a</sup>godly sincerity, not in fleshly wisdom, but in the grace of God, did we conduct ourselves in the world, and more abundantly toward you. <sup>13</sup>For we write no other things to you, than what ye read or even acknowledge, and I trust ye will acknowledge even to the end; <sup>14</sup>as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours in the day of our Lord Jesus.

<sup>15</sup>And in this confidence I intended to come to you before, that ye might have a second <sup>b</sup>benefit; <sup>16</sup>and through you to go into Macedonia, and from Macedonia to come again to you, and by you to be helped forward on my way to Judæa. <sup>17</sup>When therefore I intended this, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea, yea, and the nay, nay? <sup>18</sup>As God is faithful, our word to you is not yea and nay. <sup>19</sup>For the Son of God, Jesus Christ, who was preached among you through us, through me and Silvanus and Timothy, was not yea and nay, but is yea in him. <sup>20</sup>For however many are the promises of God, in him is the yea; wherefore also through him is the Amen, to the glory of God through us. <sup>21</sup>Now he who confirms us with you in Christ, and anointed us, is God; <sup>22</sup>he who also

<sup>a</sup> Gr., sincerity of God.

<sup>b</sup> Some ancient documents read Joy.

sealed us, and gave the earnest of the Spirit in our hearts.

<sup>21</sup> But I invoke God for a witness upon my soul, that to spare you I came not yet to Corinth. <sup>22</sup> Not that we lord it over your faith, but are helpers of your joy; for in faith ye stand fast.

**II.** <sup>1</sup> And I determined this with myself, that I would not come again to you in sorrow. <sup>2</sup> For if I make you sorry, who then is he that makes me glad, but he that is made sorry by me? <sup>3</sup> And I wrote this very thing, that I might not, when I came, have sorrow from those of whom I ought to have joy; having confidence in you all, that my joy is the joy of you all. <sup>4</sup> For out of much affliction and anguish of heart I wrote to you, through many tears; not that ye might have sorrow, but that ye might know the love which I have very abundantly toward you.

<sup>5</sup> But if any one has caused sorrow, he has caused sorrow not to me, but in part (not to be too severe) to you all. <sup>6</sup> Sufficient for such a one is this punishment, which was inflicted by the many. <sup>7</sup> So that, on the contrary, ye ought rather to forgive and console him, lest perhaps such a one should be swallowed up with his overmuch sorrow. <sup>8</sup> Wherefore I exhort you to confirm your love toward him. <sup>9</sup> For to this end also I wrote, that I might know the proof of you, whether ye are obedient in all things. <sup>10</sup> And to whom ye forgive anything, I forgive also; for what I also have forgiven, if I have forgiven anything, for your sakes I forgave it in the person of Christ. <sup>11</sup> that no advantage might be gained over us by Satan; for we are not ignorant of his devices.

<sup>12</sup> Now when I came to Troas to preach the gospel of Christ, and a door was opened to me in the Lord, <sup>13</sup> I

had no relief for my spirit, because I found not Titus my brother; but bidding them farewell, I went forth into Macedonia. <sup>14</sup> But thanks be to God, who always leads us in triumph in Christ, and makes manifest through us in every place the savor of the knowledge of him. <sup>15</sup> Because we are to God a sweet savor of Christ, in those who are being saved, and in those who are perishing; <sup>16</sup> to the one a savor of death to death, to the other a savor of life to life. And who is sufficient for these things? <sup>17</sup> For we are not as the many, corrupting the word of God; but as from sincerity, but as from God, in the sight of God we speak in Christ.

**III.** <sup>1</sup> Are we beginning again to commend ourselves? Or need we, as do some, letters of commendation to you, or from you? <sup>2</sup> Ye are our letter, written in our hearts, known and read by all men; <sup>3</sup> being made manifest that ye are Christ's letter ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh. <sup>4</sup> And such confidence have we through Christ, toward God. <sup>5</sup> Not that we are sufficient of ourselves to think anything as from ourselves; but our sufficiency is from God; <sup>6</sup> who also made us sufficient as ministers of a new covenant; not of the letter, but of the Spirit; for the letter kills, but the Spirit makes alive. <sup>7</sup> But if the ministration of death, engraven with letters on stones, came in glory, so that the sons of Israel could not look intently on the face of Moses on account of the glory of his face, which glory was passing away; <sup>8</sup> how shall not rather the ministration of the Spirit be in glory? <sup>9</sup> For if the ministration of condemnation has glory, much more does the ministration of righteousness exceed in glory. <sup>10</sup> For even that which

has been made glorious has not been made glorious in this respect, on account of the glory that excels.

<sup>11</sup> For if that which is passing away is glorious, much more that which abides is glorious.

<sup>12</sup> Having therefore such hope, we use great plainness of speech ; <sup>13</sup> and are not as Moses who put a vail over his face, that the children of Israel might not intently look on the end of that which was passing away. <sup>14</sup> But their understandings were hardened ; for until this day on the reading of the old covenant the same vail abides, not being taken away ; which vail is done away in Christ. <sup>15</sup> But even to this day, whenever Moses is read, a vail lies on their heart. <sup>16</sup> But whenever it turns to the Lord, the vail is taken away. <sup>17</sup> Now the Lord is the Spirit ; and where the Spirit of the Lord is, there is freedom. <sup>18</sup> But we all, with unvailed face reflecting as a mirror the glory of the Lord, are transfigured into the same image from glory to glory, <sup>a</sup> as by the Spirit of the Lord.

**IV.** <sup>1</sup> Therefore having this ministry, as we received mercy, we faint not. <sup>2</sup> But we renounced the hidden things of shame, not walking in craftiness, nor handling with guile the word of God ; but, by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God. <sup>3</sup> But even if our gospel is veiled, it is veiled in those who are perishing ; <sup>4</sup> in whom the god of this age blinded the understandings of the unbelieving, that the light of the gospel of the glory of Christ, who is God's image, should not shine. <sup>5</sup> For we preach not ourselves, but Christ Jesus as Lord ; and ourselves as your servants for Jesus' sake. <sup>6</sup> Because it is God, that said, Out of darkness light shall shine, who shined in our hearts, to give the light of

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<sup>a</sup> Or, even as from the Lord the Spirit.



the knowledge of the glory of God in the face of Christ.

<sup>7</sup> But we have this treasure in earthen vessels, that the exceeding greatness of the power may be God's, and not from ourselves; <sup>8</sup> being pressed in every way, yet not straitened; perplexed, yet not despairing; <sup>9</sup> pursued, yet not forsaken; smitten down, yet not destroyed; <sup>10</sup> always carrying about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. <sup>11</sup> For we who live are always delivered to death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. <sup>12</sup> So that death is working in us, but life in you. <sup>13</sup> But having the same spirit of faith, according to what is written, I believed, therefore did I speak, we also believe, therefore also we speak; <sup>14</sup> knowing that he who raised up the Lord Jesus will raise up us also through Jesus, and will present us with you. <sup>15</sup> For all the things are for your sakes; that the grace, abounding through the many, may make the thanksgiving more abundant, to the glory of God.

<sup>16</sup> Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, is working out for us more and more exceedingly an eternal weight of glory; <sup>18</sup> while we look not at the things that are seen, but at the things that are not seen; for the things that are seen are for a season, but the things that are not seen are eternal.

V. <sup>1</sup> For we know that, if our earthly house of the tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. <sup>2</sup> For in this we groan, longing to be clothed upon with our habitation which is from heaven; <sup>3</sup> if indeed being clothed, we shall not be found naked.

<sup>4</sup>For we that are in the tabernacle groan, being burdened; not that we wish to be unclothed, but to be clothed upon, that what is mortal may be swallowed up by life.

<sup>5</sup>Now he that wrought us out for this very thing is God, who gave to us the earnest of the Spirit. <sup>6</sup>Being therefore always of good courage, and knowing that while at home in the body we are absent from the Lord (for we walk by faith, not by sight), <sup>8</sup>we are of good courage, and are well pleased rather to be absent from the body, and to be at home with the Lord.

<sup>9</sup>Wherefore we also make it our aim, whether at home or absent, to be well pleasing to him. <sup>10</sup>For we must all be manifested before the judgment-seat of Christ; that each one may receive the things done through the body, according to the things which he practiced, whether good or evil.

<sup>11</sup>Knowing therefore the fear of the Lord, we persuade men; but to God we have been manifested, and I hope that we have been manifested also in your consciences. <sup>12</sup>We are not again commending ourselves to you, but giving you occasion of glorying on our behalf, that ye may have wherewith to answer those who glory in appearance and not in heart.

<sup>13</sup>For whether we were beside ourselves, it was for God; or whether we are of sound mind, it is for you.

<sup>14</sup>For the love of Christ constrains us; because we thus judged, that one died for all, therefore they all died; <sup>15</sup>and he died for all, that they who live should live no longer for themselves, but for him who for them died and rose again. <sup>16</sup>So that we henceforth know no one according to the flesh; even if we have known Christ according to the flesh, yet now we no longer know him. <sup>17</sup>So that if any one is in

Christ, he is a new creature; the old things passed away; behold, they have become new. <sup>18</sup>And all things are from God, who reconciled us to himself through Christ, and gave to us the ministry of the reconciliation; <sup>19</sup>how that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.

<sup>20</sup>On behalf of Christ then we are ambassadors, as though God were beseeching through us; we entreat on behalf of Christ: Be reconciled to God! <sup>21</sup>Him who knew not sin he made to be sin for us, that we might become God's righteousness in him.

**VI.** <sup>1</sup>And, working together with him, we also beseech you that ye receive not the grace of God in vain; (<sup>2</sup> for he says,

In an acceptable time I heard thee,

And in a day of salvation I helped thee;

behold, now is the acceptable time, behold, now is the day of salvation;) <sup>3</sup>giving no cause of stumbling in anything, that our ministry be not blamed; <sup>4</sup>but in everything commending ourselves as God's ministers, in much patience, in afflictions, in necessities, in distresses, <sup>5</sup>in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; <sup>6</sup>in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, <sup>7</sup>in the word of truth, in the power of God; through the weapons of righteousness on the right hand and on the left, <sup>8</sup>through glory and dishonor, through evil report and good report; as deceivers, and yet true; <sup>9</sup>as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; <sup>10</sup>as sorrowful, but always rejoicing; as poor, but making many rich; as having nothing, and yet possessing all things.

<sup>11</sup> Our mouth is open to you, O Corinthians, our heart is enlarged. <sup>12</sup> Ye are not straitened in us, but ye are straitened in your own affections. <sup>13</sup> Now as a recompense in the same kind (I speak as to my children), be ye also enlarged.

<sup>14</sup> Be not yoked unequally with unbelievers; for what fellowship has righteousness with lawlessness? And what communion has light with darkness?

<sup>15</sup> And what concord has Christ with Beliar? Or what portion has a believer with an unbeliever?

<sup>16</sup> And what agreement has God's temple with idols? For we are the living God's temple, as God said, I will dwell in them, and walk among them; and I will be their God, and they shall be my people.

<sup>17</sup> Wherefore, come out from the midst of them, and be separated, saith the Lord, and touch not anything unclean; and I will receive you, <sup>18</sup> and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.

**VII.** <sup>1</sup> Having therefore these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God.

<sup>2</sup> Open your hearts to us; we wronged no one, we corrupted no one, we defrauded no one. <sup>3</sup> I say it not to condemn you; for I have already said, that ye are in our hearts, to die together and to live together. <sup>4</sup> Great is my boldness toward you, great is my glorying on account of you; I am filled with consolation, I am made to abound with joy, in all our affliction.

<sup>5</sup> For even when we were come into Macedonia, our flesh had no relief, but we were afflicted in every way; without were fightings; within were fears. <sup>6</sup> But God, who consoles the lowly, consoled us by the com-

ing of Titus; <sup>7</sup>and not by his coming only, but also by the consolation with which he was consoled in you, when he told us your earnest desire, your mourning, your zeal for me; so that I rejoiced the more. <sup>8</sup>Because, though I made you sorry by my letter, I do not regret it, though I did regret it; for I see that that letter made you sorry, though but for a time. <sup>9</sup>Now I rejoice, not that ye were made sorry, but that ye were made sorry to repentance; for ye were made sorry after a godly manner, that in nothing ye might receive harm from us. <sup>10</sup>For godly sorrow works repentance to salvation, not to be repented of; but the sorrow of the world works out death. <sup>11</sup>For behold this very thing, that ye were made sorry after a godly manner, what diligence it wrought in you; yea, what defence of yourselves; yea, what indignation; yea, what fear; yea, what longing desire; yea, what zeal; yea, what avenging! In every thing ye shewed yourselves to be pure in the matter. <sup>12</sup>So then, though I wrote to you, it was not on account of him who did the wrong, nor of him who suffered wrong, but that your care for us might be manifested to you in the sight of God. <sup>13</sup>For this cause we have been consoled; but in our consolation, we rejoiced abundantly more at the joy of Titus, because his spirit has been refreshed by you all. <sup>14</sup>For if in any thing I have gloried to him of you, I was not made ashamed; but as we spoke all things to you in truth, so also our glorying before Titus was found to be truth. <sup>15</sup>And his tender affection is more abundantly toward you, while he remembers the obedience of you all, how with fear and trembling ye received him.

<sup>16</sup>I rejoice, that in everything I am of good courage concerning you.

**VIII.** <sup>1</sup> And we make known to you, brethren, the grace of God which has been bestowed in the churches of Macedonia; <sup>2</sup> that in much trial of affliction was the abundance of their joy, and their deep poverty abounded to the riches of their liberality. <sup>3</sup> For according to their ability, I bear testimony, and beyond their ability, they gave of their own accord; <sup>4</sup> with much entreaty beseeching of us the grace and the participation in the ministering to the saints; <sup>5</sup> and not as we expected, but themselves they gave first to the Lord, and to us through the will of God. <sup>6</sup> So that we exhorted Titus, that as he had before made a beginning, so he would also finish among you this grace also. <sup>7</sup> But, as in everything ye abound, in faith, and speech, and knowledge, and all diligence, and your love to us, see that ye abound in this grace also. <sup>8</sup> I say it not by way of command, but through the diligence of others proving also the sincerity of your love. <sup>9</sup> For ye know the grace of our Lord Jesus Christ, that, though he was rich, for your sakes he became poor, that ye through his poverty might become rich. <sup>10</sup> And I give my judgment in this matter; for this is profitable for you, who made a beginning before others, not only to do, but also to will, a year ago. <sup>11</sup> And now finish the doing of it also; that as there was the readiness to will, so there may be the finishing according to what ye have. <sup>12</sup> For if there be first the willing mind, it is accepted according to what one has, not according to what he has not. <sup>13</sup> For it is not that others may have relief and ye distress; <sup>14</sup> but, by the rule of equality, at this present time your abundance being a supply for their want, that also their abundance may become a supply for your want, that there may be equality; as it is written, <sup>15</sup> He that gathered much

had nothing over, and he that gathered little did not lack.

<sup>16</sup> But thanks be to God, who puts the same diligence for you into the heart of Titus. <sup>17</sup> For he accepted indeed our exhortation; but being very zealous, he went forth to you of his own accord. <sup>18</sup> And together with him we sent the brother, whose praise in the gospel is throughout all the churches; <sup>19</sup> and not that only, but who was also appointed by the churches, as our fellow-traveler with this gift which is administered by us, to further the glory of the Lord, and our zeal; <sup>20</sup> being careful of this, that no one should blame us as to this bounty which is administered by us; <sup>21</sup> for we provide for what is honorable, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup> And we sent with them our brother, whom we have often in many things proved to be diligent, but now much more diligent, through the great confidence which he has toward you. <sup>23</sup> As to Titus, he is my partner, and in regard to you a fellow-worker; as to our brethren, they are messengers of the churches, the glory of Christ. <sup>24</sup> Therefore show toward them before the churches, the proof of your love, and of our glorying on your behalf.

**IX.** <sup>1</sup> For concerning the ministering to the saints, it is superfluous for me to write to you. <sup>2</sup> For I know your readiness of mind, of which I glory on your behalf to the Macedonians, that Achaia has been prepared for a year past; and your zeal stirred up the greater part of them. <sup>3</sup> But I sent the brethren, in order that our glorying on your behalf might not be made void in this respect; that, as I said, ye may be prepared; <sup>4</sup> lest perchance, if Macedonians come with me, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence.

<sup>5</sup>I thought it necessary therefore to exhort the brethren, that they should go before to you, and make up beforehand your previously promised bounty, that this may be ready as a matter of bounty and not as covetousness. <sup>6</sup>But as to this, he that sows sparingly will also reap sparingly ; and he that sows bountifully will also reap bountifully ; <sup>7</sup>but let each one give as he has purposed in his heart, not grudgingly or of necessity, for God loves a cheerful giver. <sup>8</sup>And God is able to make every grace abound toward you ; that ye, always having all sufficiency in everything, may abound toward every good work ; (<sup>9</sup>as it is written :

He scattered, he gave to the poor ;

His righteousness abides forever ;)

<sup>10</sup>and he who supplies seed to the sower and bread for food, will supply and multiply your seed for sowing, and increase the fruits of your righteousness ; <sup>11</sup>ye being enriched in everything to all liberality, which works through us thanksgiving to God. <sup>12</sup>Because the ministry of this service not only fully supplies the wants of the saints, but also abounds through many thanksgivings to God, <sup>13</sup>while through the proving of you by this ministration they glorify God on account of your obedience to your confession in respect to the gospel of Christ, and for the liberality of the contribution to them, and to all ; <sup>14</sup>they also, with supplication for you, longing after you on account of the exceeding grace of God upon you. <sup>15</sup>Thanks be to God for his unspeakable gift !

**X.** <sup>1</sup>Now I, Paul, myself exhort you through the meekness and gentleness of Christ, who in your presence indeed am lowly among you, but being absent am of good courage toward you ; <sup>2</sup>but I entreat, that I may not when I am present be of good courage with



the confidence, wherewith I think to be bold against some, who think of us as walking according to the flesh. <sup>3</sup>For though walking in the flesh, we do not war according to the flesh ; (<sup>4</sup>for the weapons of our warfare are not fleshly, but mighty before God to the casting down of strongholds;) <sup>5</sup>casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; <sup>6</sup>and being in readiness to avenge every disobedience, when your obedience is made complete.

<sup>7</sup>Ye look on the things that are after the outward appearance. If any one trusts to himself that he is Christ's, let him consider this again with himself, that, as he is Christ's, so also are we. <sup>8</sup>For even if I glory somewhat more abundantly concerning our authority, which the Lord gave us for building you up, and not for casting you down, I shall not be put to shame; <sup>9</sup>that I may not seem as if I would terrify you through my letters. <sup>10</sup>For his letters, says one, are weighty and strong; but his bodily presence is weak, and his speech despicable. <sup>11</sup>Let such a one consider this, that such as we are in word through letters when absent, such will we be also in deed when present.

<sup>12</sup>For we have not the boldness to pair or compare ourselves with some of those who commend themselves; but they, measuring themselves among themselves, and comparing themselves with themselves, are without understanding. <sup>13</sup>But we will not glory beyond our measure, but according to the measure of the limit which God divided to us as a measure, to reach even to you. <sup>14</sup>For we do not stretch ourselves beyond our measure, as if we reached not to you; for as far as to you also did we come, in the gospel of Christ; <sup>15</sup>not glorying beyond our

measure in other men's labors; but having hope that as your faith increases, we shall be enlarged among you according to our limit to further abundance, <sup>16</sup>so as to preach the gospel in the regions beyond you, not to glory within the limits assigned to another of things made ready to our hand. <sup>17</sup>But he that glories, let him glory in the Lord. <sup>18</sup>For not he that commends himself is approved, but he whom the Lord commends.

**XI.** <sup>1</sup>Would that ye could bear with me in a little folly! Nay, indeed ye do bear with me. <sup>2</sup>For I am jealous over you with a godly jealousy; for I betrothed you to one husband, that I may present a pure virgin to Christ. <sup>3</sup>But I fear, lest by any means, as the serpent deceived Eve in his craftiness, so your minds should be corrupted from your singleness and purity toward Christ. <sup>4</sup>For if indeed he that comes preaches another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not receive, ye might well bear with it. <sup>5</sup>For I reckon that I am in no respect behind those pre-eminent apostles. <sup>6</sup>And though I be rude in speech, yet I am not in knowledge; but in everything we have manifested it among all, in respect to you. <sup>7</sup>Or did I commit a sin in humbling myself that ye might be exalted, because I preached to you the gospel of God <sup>a</sup>without cost? <sup>8</sup>I robbed other churches, taking wages of them, that I might minister to you. <sup>9</sup>And when I was present with you, and lacked, I was a charge to no one; for what was lacking to me the brethren when they came from Macedonia supplied; and in every thing I kept myself from being burdensome to you, and so will keep myself. <sup>10</sup>As the truth of Christ is in me, this

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<sup>a</sup> Or, gratuitously.

glorying shall not be stopped against me in the regions of Achaia. <sup>11</sup> Why? Because I love you not? God knows. <sup>12</sup> But what I do, and will do, is that I may cut off the occasion of those who desire an occasion, that wherein they glory they may be found even as we. <sup>13</sup> For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. <sup>14</sup> And no wonder; for Satan himself transforms himself into an angel of light. <sup>15</sup> It is no great thing then, if also his ministers transform themselves as ministers of righteousness; whose end will be according to their works.

<sup>16</sup> I say again, let no one think me foolish; but if ye do, yet receive me even if as foolish, that I too may glory a little. <sup>17</sup> What I speak, I speak not according to the Lord, but as if in folly, in this confidence of glorying. <sup>18</sup> Since many glory according to the flesh. I also will glory. <sup>19</sup> For ye gladly bear with the foolish, being yourselves wise. <sup>20</sup> For ye bear with it, if one brings you into bondage, if one devours you, if one takes you captive, if one exalts himself, if one beats you on the face. <sup>21</sup> I say it as a dishonor, as though we had been weak. But in whatever any one is bold (I say it in folly), I also am bold. <sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's seed? So am I. <sup>23</sup> Are they ministers of Christ? (I speak as beside myself,) I am more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often; <sup>24</sup> from the Jews five times I received forty stripes save one; <sup>25</sup> thrice I was beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I have spent in the deep; <sup>26</sup> in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the heathen, in perils

in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; <sup>27</sup> in toil and hardship, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness. <sup>28</sup> Apart from the things which I omit, there is that which comes upon me daily, anxiety for all the churches. <sup>29</sup> Who is weak, and I am not weak? Who is caused to stumble, and I do not burn? <sup>30</sup> If I must needs glory, I will glory of things which belong to my infirmity. <sup>31</sup> The God and Father of our Lord Jesus who is blessed forevermore, knows that I lie not. <sup>32</sup> In Damascus, the governor under Aretas the king kept guard over the city of the Damascenes to arrest me; <sup>33</sup> and through a window I was let down in a basket through the wall, and escaped his hands.

**XII.** <sup>1</sup> I must needs glory though it is not profitable; but I will come to visions and revelations of the Lord.

<sup>2</sup> I know a man in Christ, fourteen years ago (whether in the body I know not, or whether out of the body I know not, God knows), such a one caught up even to the third heaven. <sup>3</sup> And I know such a man (whether in the body or apart from the body I know not, God knows), <sup>4</sup> that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

<sup>5</sup> On behalf of such a one I will glory; but on my own behalf I will not glory, save in my infirmities. <sup>6</sup> For if I should desire to glory, I should not be foolish, for I should be speaking the truth; but I forbear, lest any one should reckon of me above what he sees me to be, or hears from me. <sup>7</sup> And that I might not be exalted overmuch by the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be

exalted overmuch. <sup>8</sup> Concerning this I besought the Lord thrice, that it might depart from me. <sup>9</sup> And he has said to me, My grace is sufficient for thee; for my power is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may abide on me. <sup>10</sup> Wherefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then I am powerful.

<sup>11</sup> I have become foolish; ye compelled me. For I ought to have been commended by you; for in nothing was I behind these pre-eminent apostles, though I am nothing. <sup>12</sup> Truly the signs of an apostle were wrought among you in all patience, by signs, and wonders, and miracles. <sup>13</sup> For what is there, wherein ye were made inferior to the rest of the churches, except that I myself was not a charge to you? Forgive me this wrong.

<sup>14</sup> Behold, this is the third time I am ready to come to you; and I will not be a charge to you; for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children. <sup>15</sup> And I will most gladly spend and be spent for your souls; if I love you more abundantly, am I to be loved the less? <sup>16</sup> But be it so, I was not myself a charge to you; but yet, being crafty, I caught you with guile. <sup>17</sup> Did I make gain of you, through any of those whom I have sent to you? <sup>18</sup> I exhorted Titus [to go], and sent with him the brother. Did Titus make gain of you? Did we not walk in the same spirit; did we not in the same steps?

<sup>19</sup> Do ye all this time suppose that we are excusing ourselves to you? Before God in Christ we are speaking; and all, beloved, for building you up. <sup>20</sup> For I fear, lest perhaps, when I come, I should find you not

such as I wish, and that I too should be found by you such as ye wish not; lest there should be strifes, jealousy, wraths, party spirit, backbitings, whisperings, swellings, tumults; <sup>21</sup>lest, when I come again, my God should humble me before you, and I should mourn for many of those who have sinned before, and repented not of the uncleanness, and fornication, and wantonness, which they practiced.

**XIII.** <sup>1</sup>This is the third time I am coming to you. At the mouth of two witnesses, and of three, shall every word be established. <sup>2</sup>I have before said, and now say beforehand, as when I was present the second time, so also now being absent, to those who heretofore have sinned, and to all the rest, that if I come again I will not spare; <sup>3</sup>since ye seek a proof of Christ who is speaking in me, who toward you is not weak, but is powerful in you. <sup>4</sup>For he was crucified through weakness, yet he lives through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you. <sup>5</sup>Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not your own selves, that Jesus Christ is in you, unless ye are reprobate indeed. <sup>6</sup>But I hope that ye will know, that we are not reprobate.

<sup>7</sup>Now we pray to God that ye do no evil; not that we should appear approved, but that ye may do what is good, though we be as reprobate. <sup>8</sup>For we have no power against the truth, but for the truth. <sup>9</sup>For we rejoice, when we are weak, and ye are powerful; this also we pray for, even your perfection. <sup>10</sup>For this cause I write these things while absent, that when present I may not deal sharply according to the authority which the Lord gave me for building up, and not casting down.

<sup>11</sup> Finally, brethren, farewell. Be perfect, be of good comfort, be of the same mind, be at peace; and the God of love and peace will be with you.

<sup>12</sup> Salute one another with a holy kiss. <sup>13</sup> All the saints salute you.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

## THE LETTER OF PAUL TO THE GALATIANS.

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**I.** <sup>1</sup>Paul, an apostle, not from men, nor through man, but through Jesus Christ, and God the Father who raised him from the dead, <sup>2</sup>and all the brethren who are with me, to the churches of Galatia: <sup>3</sup>Grace to you, and peace, from God the Father, and our Lord Jesus Christ; <sup>4</sup>who gave himself for our sins, that he might deliver us out of the present evil age, according to the will of our God and Father; <sup>5</sup>to whom be the glory forever and ever. Amen.

<sup>6</sup>I wonder that ye are so quickly removing from him who called you in the grace of Christ, to a different gospel; <sup>7</sup>which is not another, only there are some who trouble you, and wish to pervert the gospel of Christ. <sup>8</sup>But even if we, or an angel from heaven, should preach a gospel to you other than that which we preached to you, let him be accursed. <sup>9</sup>As we have said before, so I now say again, if any one preaches a gospel to you contrary to that which ye received, let him be accursed. <sup>10</sup>For am I now seeking the favor of men, or of God? Or am I seeking to please men? If I were still pleasing men, I should not be Christ's servant.

<sup>11</sup>For I make known to you, brethren, that the gos-



pel which was preached by me is not according to man; <sup>12</sup>for I also did not receive it from man, nor was I taught it, but I received it through revelation of Jesus Christ. <sup>13</sup>For ye heard of my conduct formerly in Judaism; that beyond measure I persecuted the church of God, and was destroying it, <sup>14</sup>and pressed forward in Judaism beyond many companions of the same age in my nation, being more exceedingly a zealot for the traditions of my fathers. <sup>15</sup>But when God, he who set me apart from my mother's womb, and called me through his grace, <sup>16</sup>was pleased to reveal his Son in me, that I should make known the glad news of him among the Gentiles; straightway I did not confer with flesh and blood, <sup>17</sup>nor go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus. <sup>18</sup>Then, after three years, I went up to Jerusalem to become acquainted with Cephas, and abode with him fifteen days. <sup>19</sup>But no other of the apostles did I see, but only James, the brother of the Lord. <sup>20</sup>Now as to the things which I write to you, behold before God, I lie not. <sup>21</sup>Then I came into the regions of Syria and Cilicia; <sup>22</sup>and was unknown by face to the churches of Judea which were in Christ; <sup>23</sup>but they were only hearing, He who was once our persecutor now preaches the faith which once he was destroying; <sup>24</sup>and they glorified God in me.

**II.** <sup>1</sup>Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking also Titus with me. <sup>2</sup>And I went up according to a revelation, and laid before them the gospel which I preach among the Gentiles; but privately, before those of repute, lest by any means I should be running, or had run in vain. <sup>3</sup>But not even Titus, who was with me,

being a Greek, was compelled to be circumcised; <sup>4</sup>and that because of the false brethren stealthily brought in, who crept in to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage; <sup>5</sup>to whom not even for an hour did we yield by the [required] subjection, that the truth of the gospel might abide with you. <sup>6</sup>But from those reputed to be somewhat,—whatever they were, it matters not to me, God accepts not man's person,—to me I say those of repute imparted nothing. <sup>7</sup>But, on the contrary, when they saw that I had been intrusted with the gospel of the uncircumcision, as Peter was with that of the circumcision; (<sup>8</sup>for he who wrought for Peter in respect to the apostleship of the circumcision, wrought for me also in respect to the Gentiles;) <sup>9</sup>and having learned the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas right hands of fellowship, that we should go to the Gentiles, and they to the circumcision; <sup>10</sup>only, that we should remember the poor, which very thing I was also zealous to do.

<sup>11</sup>But when Cephas came to Antioch, I withstood him to the face, because he stood condemned. <sup>12</sup>For before certain ones came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing those who were of the circumcision. <sup>13</sup>And the rest of the Jews also dissembled with him, so that Barnabas even was carried away with their dissimulation. <sup>14</sup>But when I saw that they walked not uprightly according to the truth of the gospel, I said to Cephas in the presence of all: If thou, being a Jew, livest after the manner of Gentiles and not that of Jews, how dost thou compel the Gentiles to Judaize? <sup>15</sup>We being Jews by nature, and

not sinners from among the Gentiles, <sup>16</sup> yet knowing that a man is not justified by works of law, but only through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by works of law; because by works of law no flesh shall be justified. <sup>17</sup> But if, while seeking to be justified in Christ, we ourselves also were found sinners, is then Christ a minister of sin? Far be it! <sup>18</sup> For if I build up again the things which I pulled down, I show myself a transgressor. <sup>19</sup> For I through law died to law, that I might live to God. <sup>20</sup> I have been crucified with Christ; and I no longer live, but Christ lives in me; and the life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave himself for me. <sup>21</sup> I do not set aside the grace of God; for if through law there is righteousness, then Christ died <sup>a</sup> without cause.

**III.** <sup>1</sup> O foolish Galatians, who bewitched you, before whose eyes Jesus Christ was openly set forth as crucified? <sup>2</sup> This only I wish to learn from you: Was it from works of law that ye received the Spirit, or from the hearing of faith? <sup>3</sup> Are ye so foolish? Having begun in the Spirit, are ye now being made perfect in the flesh? <sup>4</sup> Did ye suffer so many things in vain? If indeed it be in vain. <sup>5</sup> Does he therefore, who supplies to you the Spirit, and works miracles among you, do it from works of law, or from the hearing of faith? <sup>6</sup> Even as Abraham believed God, and it was reckoned to him for righteousness. <sup>7</sup> <sup>b</sup> Know then that they who are of faith, these are sons of Abraham. <sup>8</sup> And the Scripture, foreseeing that God would justify the Gentiles by faith, announced beforehand the glad tidings to Abraham, saying, In thee shall all the nations be blessed.

<sup>a</sup> Or, gratuitously.

<sup>b</sup> Or, ye perceive.

<sup>9</sup> So that they who are of faith are blessed with believing Abraham.

<sup>10</sup> For as many as are of works of law are under a curse; for it is written, Cursed is every one that continues not in all the things written in the book of the law, to do them. <sup>11</sup> But that by law no one is justified with God, is evident; because, the righteous shall live by faith. <sup>12</sup> Now the law is not of faith; but, he that does them shall live in them. <sup>13</sup> Christ redeemed us from the curse of the law, having become a curse for us; because it is written, Cursed is every one that hangs on a tree; <sup>14</sup> that to the Gentiles the blessing of Abraham might come in Christ Jesus, that we might receive the promise of the Spirit through faith.

<sup>15</sup> Brethren, I speak after the manner of men. If a covenant has been ratified, though it be a man's, no one sets it aside, or adds thereto. <sup>16</sup> Now to Abraham were the promises spoken, and to his seed. He says not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. <sup>17</sup> But this I say; a covenant before ratified by God, the law, which came four hundred and thirty years after, does not annul, to make the promise of no effect. <sup>18</sup> For if the inheritance is from law, it is no more from promise; but God has freely given it to Abraham through promise.

<sup>19</sup> What then is the law? It was added for the sake of the transgressions, until the seed should come to whom the promise has been made; having been arranged through angels, by the hand of a mediator. <sup>20</sup> Now a mediator is not a mediator of one; but God is one. <sup>21</sup> Is then the law against the promises of God? Far be it! For if a law had been given which is able to make alive, truly righteousness would have been from law. <sup>22</sup> But the Scripture shut up all

under sin, that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup> But before faith came, we were guarded under law, shut up to the faith about to be revealed. <sup>24</sup> So that the law has become our tutor, unto Christ, that we may be justified by faith. <sup>25</sup> But faith having come, we are no longer under a tutor. <sup>26</sup> For ye are all sons of God through faith in Christ Jesus. <sup>27</sup> For all ye who were immersed into Christ, did put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is no male and female ; for ye are all one in Christ Jesus. <sup>29</sup> And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise.

**IV.** <sup>1</sup> Now I say, as long as the heir is a child, he differs in nothing from a servant though he is lord of all ; <sup>2</sup> but is under guardians and stewards, until the time appointed by the father. <sup>3</sup> So also we, when we were children, were held in bondage under the rudiments of the world. <sup>4</sup> But when the fullness of the time came, God sent forth his Son, born of a woman, born under law, <sup>5</sup> that he might redeem those under law, that we might receive the adoption of sons. <sup>6</sup> And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. <sup>7</sup> So that thou art no longer a servant, but a son ; and if a son, also an heir through God.

<sup>8</sup> Then however when ye knew not God, ye served those which by nature are not gods. <sup>9</sup> But now, after having known God, or rather having been known by God, how is it that ye turn back again to the weak and poor rudiments, to which ye wish to be in bondage again ? <sup>10</sup> Ye are carefully observing days, and months, and seasons, and years. <sup>11</sup> I am afraid of you, lest by any means I have toiled over you in vain.

<sup>12</sup> Become as I am, because I also have become as ye

are, brethren, I beseech you. Ye did me no wrong. <sup>13</sup> Nay, ye know that because of an infirmity of the flesh I preached the gospel to you the first time; <sup>14</sup> and your trial in my flesh, ye despised not nor spurned, but received me as an angel of God, as Christ Jesus. <sup>15</sup> Where then is that happiness of which ye spoke? For I testify for you, that if it had been possible, ye would have plucked out your eyes, and given them to me. <sup>16</sup> So then, have I become your enemy, because I tell you the truth? <sup>17</sup> They zealously seek you in no good way; nay, they wish to shut you out, that ye may zealously seek them. <sup>18</sup> But it is good to be zealously sought in a good matter always, and not only when I am present with you. <sup>19</sup> My little children, of whom I travail again in birth, until Christ be formed in you! <sup>20</sup> And I could wish to be present with you now, and to change my voice; because I am perplexed about you.

<sup>21</sup> Tell me, ye who wish to be under the law, do ye not hear the law? <sup>22</sup> For it is written, that Abraham had two sons, one by the bondwoman, and one by the freewoman. <sup>23</sup> But the one by the bondwoman was born after the flesh, and the one by the freewoman through promise. <sup>24</sup> Which things are an allegory. For these women are two covenants, one from mount Sinai, bearing children into bondage, <sup>25</sup> which is Hagar (for the word Hagar is mount Sinai in Arabia), and answers to the Jerusalem that now is, for she is in bondage with her children. <sup>26</sup> But the Jerusalem that is above is free, which is our mother. <sup>27</sup> For it is written:

Rejoice, thou barren that bearest not;  
Break forth and cry, thou that travailest not;  
Because many are the children of the desolate,  
rather than of her who has the husband.

<sup>28</sup> But <sup>a</sup>ye, brethren, after the manner of Isaac, are children of promise. <sup>29</sup> But as then, the one born after the flesh persecuted the one born after the spirit, so also is it now. <sup>30</sup> But what says the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not inherit with the son of the freewoman. <sup>31</sup> Wherefore, brethren, we are not children of a bondwoman, but of a freewoman. **V.** <sup>1</sup> With freedom did Christ make us free; stand fast therefore, and be not held again with a yoke of bondage.

<sup>2</sup> Behold, I, Paul say to you, that if ye become circumcised, Christ will profit you nothing. <sup>3</sup> And I testify again to every man who becomes circumcised, that he is a debtor to do the whole law. <sup>4</sup> Ye are separated from Christ, whoever of you are being justified by law; ye are fallen away from grace. <sup>5</sup> For we through the Spirit by faith wait for the hope of righteousness. <sup>6</sup> For in Christ Jesus neither circumcision avails any thing, nor uncircumcision, but faith working through love.

<sup>7</sup> Ye were running well; who hindered you, that ye should not obey the truth? <sup>8</sup> The persuasion is not from him who calls you. <sup>9</sup> A little leaven leavens the whole lump. <sup>10</sup> I have confidence as to you in the Lord, that ye will be no otherwise minded; but he that troubles you shall bear his judgment, whoever he may be. <sup>11</sup> But as for me, brethren, if I still preach circumcision, why am I still persecuted? Then has the stumbling block of the cross been taken away. <sup>12</sup> I would that they who are unsettling you would even <sup>b</sup> cut themselves off.

<sup>13</sup> For ye were called to freedom, brethren; only use

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<sup>a</sup> Many ancient documents read *wo*.

<sup>b</sup> Or, mutilate themselves.

not your freedom for an occasion to the flesh, but through love serve one another. <sup>14</sup> For the whole law is fulfilled in one word, in this: Thou shalt love thy neighbor as thyself. <sup>15</sup> But if ye bite and devour one another, beware lest ye be consumed one by another.

<sup>16</sup> But I say, walk by the Spirit, and ye will not fulfill the desire of the flesh. <sup>17</sup> For the flesh has desires against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, that ye may not do those things that ye wish. <sup>18</sup> But if ye are led by the Spirit, ye are not under law.

<sup>19</sup> Now the works of the flesh are manifest; which are, fornication, uncleanness, wantonness, <sup>20</sup> idolatry, sorcery, enmities, party spirit, jealousy, wraths, contentions, divisions, factions, <sup>21</sup> envyings, murders, drunkenness, revelings, and things like these; of which I tell you beforehand, as I also said before, that they who practice such things shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, <sup>23</sup> meekness, self-control; against such things there is no law. <sup>24</sup> And they that are of Christ Jesus crucified the flesh with its passions and desires. <sup>25</sup> If we live by the Spirit, by the Spirit let us also walk. <sup>26</sup> Let us not become vainglorious, provoking one another, envying one another.

**VI.** <sup>1</sup> Brethren, if a man be even caught in any trespass, ye who are spiritual restore such a one in a spirit of meekness; considering thyself, lest thou also be tempted. <sup>2</sup> Bear one another's burdens, and so fulfill the law of Christ. <sup>3</sup> For if any one thinks himself to be something, when he is nothing he deceives himself. <sup>4</sup> But let each one prove his own work, and then will he have ground of glorying in



reference to himself alone, and not to another. <sup>5</sup> For each one shall bear his own load.

<sup>6</sup> But let him that is taught in the word share with him that teaches, in all good things. <sup>7</sup> Be not led astray ; God is not mocked ; for whatever a man sows, that shall he also reap. <sup>8</sup> Because he that sows to his flesh shall of the flesh reap corruption ; but he that sows to the Spirit shall of the Spirit reap life eternal. <sup>9</sup> And let us not be weary in well doing ; for in due season we shall reap, if we faint not. <sup>10</sup> So then, as we have opportunity, let us do good to all, but especially to those who are of the household of the faith.

<sup>11</sup> See with what large letters I have written to you with my own hand.

<sup>12</sup> As many as wish to make a fair show in the flesh, these constrain you to be circumcised ; only in order that they may not suffer persecution for the cross of Christ. <sup>13</sup> For neither do they themselves who are circumcised keep the law ; but they wish that ye should be circumcised, that they may glory in your flesh. <sup>14</sup> But far be it from me to glory, except in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. <sup>15</sup> For in Jesus Christ neither is circumcision anything, nor uncircumcision, but a new <sup>a</sup> creation. <sup>16</sup> And as many as shall walk by this rule, peace be on them, and mercy, and on the Israel of God.

<sup>17</sup> Henceforth let no one trouble me ; for I bear in my body the brand-marks of Jesus.

<sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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<sup>a</sup> Or, creature.

## THE LETTER OF PAUL TO THE EPHESIANS.

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**I.** <sup>1</sup>Paul, an apostle of Jesus Christ through the will of God, to the saints who are in Ephesus, and the faithful in Christ Jesus: <sup>2</sup>Grace to you, and peace, from God our Father and the Lord Jesus Christ.

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenly realms in Christ; <sup>4</sup>as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love; <sup>5</sup>having predestinated us to the adoption of sons through Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup>to the praise of the glory of his grace, which he graciously bestowed on us in the beloved; <sup>7</sup>in whom we have the redemption through his blood, the forgiveness of our trespasses, according to the wealth of his grace, <sup>8</sup>which he made to abound toward us in all wisdom and understanding; <sup>9</sup>making known to us the mystery of his will, according to his good pleasure which he purposed in himself, <sup>10</sup>in respect to the administration of the fullness of seasons, to sum up all things in the Christ, those which are in the heavens and those which are on the earth; <sup>11</sup>in him, in whom we were also chosen as the inheritance, being predestinated according to the purpose of him

who works all things according to the counsel of his own will, <sup>12</sup>that we should be to the praise of his glory who before have hoped in the Christ; <sup>13</sup>in whom ye also, after having heard the word of truth, the good news of your salvation, in whom having also believed, ye were sealed with the Holy Spirit of promise; <sup>14</sup>who is an earnest of our inheritance until the redemption of the purchased possession, to the praise of his glory.

<sup>15</sup>For this cause I also, having heard of your faith in the Lord Jesus, which ye show to all the saints, <sup>16</sup>cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup>that the God of our Lord Jesus Christ, the Father of glory, would give to you a spirit of wisdom and of revelation in the full knowledge of him; <sup>18</sup>the eyes of your heart being enlightened; that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, <sup>19</sup>and what the exceeding greatness of his power toward us who believe, according to the working of the might of his strength, <sup>20</sup>which he wrought in Christ when he raised him from the dead and seated him at his own right hand in the heavenly realms, <sup>21</sup>far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come; <sup>22</sup>and subjected all things under his feet, and gave him to be head over all things to the church, <sup>23</sup>which is his body, the fullness of him who fills all in all.

**II.** <sup>1</sup>You also, when ye were dead in trespasses and sins;—<sup>2</sup>in which ye once walked according to the age of this world, according to the prince of the authority of the air, of the spirit that is now working in the sons of disobedience; <sup>3</sup>among whom we also all had our way of life in time past in the desires of our flesh, doing the will of the flesh and of the

thoughts, and were by nature children of wrath, even as the rest;—<sup>4</sup>but God, being rich in mercy, on account of his great love wherewith he loved us, made us, <sup>5</sup>even when we were dead in trespasses, alive with Christ, (by grace ye have been saved,) <sup>6</sup>and raised us with him, and made us to sit with him in the heavenly realms in Christ Jesus; <sup>7</sup>that in the ages to come he might show the surpassing wealth of his grace, in kindness toward us in Christ Jesus. <sup>8</sup>For by grace ye have been saved through faith; and that not of yourselves, it is the gift of God; <sup>9</sup>not from works, lest any one should boast. <sup>10</sup>For we are his workmanship, created in Christ Jesus for good works, which God before prepared that we should walk in them.

<sup>11</sup>Wherefore remember, that formerly ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands,—<sup>12</sup>that at that time ye were apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope, and without God in the world. <sup>13</sup>But now, in Christ Jesus, ye, who formerly were far off, have become near in the blood of Christ. <sup>14</sup>For he is our peace, who made both one, and broke down the middle wall of the partition which parted us; <sup>15</sup>having put an end in his flesh to the enmity, the law of the commandments expressed in decrees, that he might make the two one new man in himself, making peace; <sup>16</sup>and might reconcile both in one body to God through the cross, having slain the enmity thereby. <sup>17</sup>And he came and brought the good news of peace to you who were far off, and to those who were near. <sup>18</sup>Because through him we both have our access in one Spirit to the Father. <sup>19</sup>So then ye are no longer strangers and sojourners, but ye are fellow-citizens

with the saints, and of the household of God ; <sup>20</sup> having been built on the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone ; <sup>21</sup> in whom every building, fitly framed together, is growing into a holy temple in the Lord ; <sup>22</sup> in whom ye also are being builded together into a habitation of God in the Spirit.

**III.** <sup>1</sup> For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles,—<sup>2</sup> if indeed ye heard of the stewardship of that grace of God which was given me for you, <sup>3</sup> that by revelation the mystery was made known to me, as I wrote before briefly ; <sup>4</sup> whereby ye can, when ye read, perceive my understanding in the mystery of Christ, <sup>5</sup> which in other generations was not made known to the sons of men, as it has now been revealed to his holy apostles and prophets in the Spirit ; <sup>6</sup> that the Gentiles are joint-heirs, and members of the same body, and joint partakers with us of the promise in Christ Jesus through the gospel ; <sup>7</sup> whereof I became a minister, according to the gift of that grace of God which was given to me according to the working of his power. <sup>8</sup> To me, who am less than the least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ ; <sup>9</sup> and to make all see what is the stewardship of the mystery, which from ages has been hidden in God, who created all things ; <sup>10</sup> in order that now, to the rulers and authorities in the heavenly realms might be made known through the church the manifold wisdom of God, <sup>11</sup> according to the purpose of the ages which he purposed in Christ Jesus our Lord, <sup>12</sup> in whom we have our boldness and access with confidence through the faith of him. <sup>13</sup> Wherefore I ask that ye faint not at my afflictions for you, which are your glory.

<sup>14</sup> For this reason I bow my knees to the Father,

<sup>15</sup>from whom every family in heaven and on earth is named, <sup>16</sup>that he would grant to you, according to the riches of his glory, to be strengthened with power through his Spirit as to the inner man, <sup>17</sup>in order that Christ may dwell in your hearts through faith; <sup>18</sup>that having been rooted and grounded in love, ye may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth, <sup>19</sup>and to know the love of Christ, which passes knowledge, that ye may be filled unto all the fullness of God.

<sup>20</sup>Now to him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, <sup>21</sup>to him be the glory in the church, and in Christ Jesus, unto all the generations of the eternal ages. Amen.

IV. <sup>1</sup>I therefore, the prisoner in the Lord, exhort you to walk worthy of the calling with which ye were called, <sup>2</sup>with all humility and meekness, with long-suffering, bearing with one another in love; <sup>3</sup>earnestly endeavoring to keep the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body, and one Spirit, as also ye were called in one hope of your calling; <sup>5</sup>one Lord, one faith, one immersion, <sup>6</sup>one God and Father of all, who is over all, and through all, and in all. <sup>7</sup>But to each one of us the grace was given according to the measure of the gift of Christ. <sup>8</sup>Wherefore he says,

Having ascended on high,  
He led captivity captive,  
And gave gifts to men.

<sup>9</sup>Now the word, ascended, what does it mean but that he also descended into the lower parts of the earth? <sup>10</sup>The one who descended, he is also the one who ascended far above all the heavens, that he might

fill all things. <sup>11</sup> And he gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers; <sup>12</sup> unto the perfecting of the saints for the work of ministration, for the building up of the body of Christ; <sup>13</sup> until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature of the fullness of Christ; <sup>14</sup> that we may no longer be babes, tossed to and fro, and carried about with every wind of teaching, in the sleight of men, in cunning craftiness according to the wily manner of error; <sup>15</sup> but speaking the truth, may in love grow up in all things into him, who is the head, Christ; <sup>16</sup> from whom all the body, fitly framed together and compacted by means of every joint of the supply, according to the working of each single part in its measure, is effecting the increase of the body to the upbuilding of itself in love.

<sup>17</sup> This therefore I say, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, <sup>18</sup> having the understanding darkened, alienated from the life of God through the ignorance that is in them, because of the hardness of their heart; <sup>19</sup> who, being past feeling, delivered themselves up to wantonness, to work all uncleanness in greediness. <sup>20</sup> But ye did not so learn Christ, <sup>21</sup> if indeed ye heard him, and were taught in him, as the truth is in Jesus; <sup>22</sup> that ye put off, as concerns your former conduct, the old man who is being corrupted according to the desires of deceit, <sup>23</sup> and be renewed in the spirit of your mind, <sup>24</sup> and put on the new man, who was created after God in righteousness and holiness of the truth.

<sup>25</sup> Wherefore, having put away falsehood, speak truth each one with his neighbor; because we are members one of another. <sup>26</sup> Be ye angry and sin not;

let not the sun go down upon your anger, <sup>27</sup> neither give room to the Devil. <sup>28</sup> Let the stealer steal no longer; but rather let him labor, working with his hands that which is good, that he may have to impart to him that has need. <sup>29</sup> Let no foul word come out of your mouth, but whatever is good for needful building up, that it may impart grace to the hearers. <sup>30</sup> And grieve not the Holy Spirit of God, in whom ye were sealed for a day of redemption. <sup>31</sup> Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; <sup>32</sup> and become kind to one another, tender-hearted, forgiving one another, as also God in Christ forgave you.

V. <sup>1</sup> Become therefore imitators of God, as beloved children; <sup>2</sup> and walk in love, as also Christ loved you, and delivered himself up for us, an offering and a sacrifice to God for an odor of sweet smell. <sup>3</sup> But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becomes saints, <sup>4</sup> nor filthiness, nor foolish talking, nor jesting, which are not becoming, but rather thanksgiving. <sup>5</sup> For of this ye are sure, that no fornicator, nor unclean person, nor covetous man, who is an idolater, has inheritance in the kingdom of Christ and God. <sup>6</sup> Let no one deceive you with vain words; for because of these things comes the wrath of God upon the sons of disobedience. <sup>7</sup> Become not therefore partakers with them. <sup>8</sup> For ye were once darkness, but now are light in the Lord; walk as children of light,—<sup>9</sup> for the fruit of the light is in all goodness and righteousness and truth,—<sup>10</sup> proving what is well pleasing to the Lord; <sup>11</sup> and have no fellowship with the unfruitful works of darkness, but rather even convict them. <sup>12</sup> For it is a shame even to speak of the things done by them in secret. <sup>13</sup> But all things when convicted



are by the light made manifest ; for every thing that is made manifest is light. <sup>14</sup> Wherefore he says, Awake, thou that sleepest, and arise from the dead, and Christ will give thee light.

<sup>15</sup> See to it then carefully, how ye walk, not as unwise, but as wise, <sup>16</sup> buying up the opportunity, because the days are evil. <sup>17</sup> Therefore, be not foolish, but understand what is the will of the Lord. <sup>18</sup> And be not drunken with wine, wherein is riot, but be filled with the Spirit ; <sup>19</sup> speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ; <sup>20</sup> giving thanks always for all things to our God and Father, in the name of our Lord Jesus Christ.

<sup>21</sup> Submitting yourselves to one another in the fear of Christ ; <sup>22</sup> wives to their own husbands, as to the Lord. <sup>23</sup> Because a husband is head of the wife, as also Christ is head of the church ; himself the savior of the body. <sup>24</sup> But as the church is subjected to Christ, so also are the wives to their own husbands in everything.

<sup>25</sup> Husbands, love your wives, as also Christ loved the church, and delivered himself up for it ; <sup>26</sup> that he might sanctify it, having cleansed it by the bathing of water in the word, <sup>27</sup> that he might himself present to himself the church, glorious, not having a spot, or wrinkle, or any such thing, but that it may be holy and without blemish. <sup>28</sup> So husbands ought to love their own wives as their own bodies. He that loves his own wife loves himself. <sup>29</sup> For no one ever hated his own flesh ; but nourishes and cherishes it, even as Christ the church ; <sup>30</sup> because we are members of his body. <sup>31</sup> For this cause shall a man leave father and mother, and shall cleave to his wife, and the two shall be one flesh. <sup>32</sup> This mystery is great ; but I am speaking of Christ and of the church. <sup>33</sup> Nevertheless

do ye also, severally, each so love his own wife even as himself; and let the wife see that she reverence her husband.

**VI.** <sup>1</sup>Children, obey your parents, in the Lord; for this is right. <sup>2</sup>Honor thy father and mother, which is the first commandment with a promise attached, <sup>3</sup>that it may be well with thee, and thou mayest live long on the earth. <sup>4</sup>And fathers, do not provoke your children to anger, but bring them up in the nurture and admonition of the Lord. <sup>5</sup>Servants, obey your masters according to the flesh, with fear and trembling, in singleness of your heart, as to Christ, <sup>6</sup>not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, <sup>7</sup>with good will doing service, as to the Lord, and not to men; <sup>8</sup>knowing that whatever good thing each may have done, that shall he receive from the Lord, whether bond or free. <sup>9</sup>And masters, do the same things to them, forbearing threatening; knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

<sup>10</sup>Finally, be strong in the Lord, and in the might of his strength. <sup>11</sup>Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. <sup>12</sup>For to us, the contest is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual powers of evil in the heavenly realms. <sup>13</sup>Therefore take on the whole armor of God, that ye may be able to withstand in the evil day, and having fully wrought all, to stand. <sup>14</sup>Stand therefore, having girded your loins about with truth, and having put on the breastplate of righteousness; <sup>15</sup>and having shod your feet with the preparation of

the gospel of peace ; <sup>16</sup> in addition to all, having taken on the shield of faith, in which ye will be able to quench all the fiery darts of the evil one. <sup>17</sup> And receive the helmet of salvation, and the sword of the Spirit, which is God's word ; <sup>18</sup> praying at every fitting season in the Spirit, with all prayer and supplication, and watching thereunto in all perseverance and supplication for all the saints ; <sup>19</sup> and for me, that utterance may be given to me, in opening my mouth to make known with boldness the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains ; that therein I may speak boldly as I ought to speak.

<sup>21</sup> But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, will make all known to you ; <sup>22</sup> whom I sent to you for this very purpose, that ye might know our affairs, and that he might encourage your hearts.

<sup>23</sup> Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

<sup>24</sup> Grace be with all who love our Lord Jesus Christ in sincerity.

## THE LETTER OF PAUL TO THE PHILIPPIANS.

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**I.** <sup>1</sup>Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the <sup>a</sup>bishops and deacons: <sup>2</sup>Grace to you, and peace, from God our Father and the Lord Jesus Christ.

<sup>3</sup>I give thanks to my God on all my remembrance of you,—<sup>4</sup>always, in every supplication of mine, making the supplication for you all with joy,—<sup>5</sup>for your fellowship in respect to the gospel from the first day until now; <sup>6</sup>being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ. <sup>7</sup>As it is just for me to think this in behalf of you all, because I have you in my heart; all of you being, both in my bonds, and in the defense and confirmation of the gospel, partakers of the grace with me. <sup>8</sup>For God is my witness, how greatly I long for you all, with the tender affection of Jesus Christ. <sup>9</sup>And this I pray, that your love may abound yet more and more, in knowledge and all discernment; <sup>10</sup>in order that ye may distinguish the things that differ, that ye may be pure and without offense to the day of Christ; <sup>11</sup>being filled with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God.

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<sup>a</sup> Or, Overseers.

<sup>12</sup> But I wish you to know, brethren, that the things which befell me have resulted rather in the furtherance of the gospel; <sup>13</sup> so that my bonds have become manifest in Christ in all the Prætorium, and to all the rest; <sup>14</sup> and that the greater part of the brethren, made confident in the Lord by my bonds, are much more bold to speak the word without fear.

<sup>15</sup> Some indeed preach Christ even through envy and party spirit, but some also through good will; <sup>16</sup> the one, from love, knowing that I am set for the defense of the gospel; <sup>17</sup> the other, from contentiousness, proclaim Christ not with pure intent, thinking to add affliction to my bonds. <sup>18</sup> What then? Notwithstanding, in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. <sup>19</sup> For I know that this will turn out for my salvation, through your supplication, and the supply of the Spirit of Jesus Christ; <sup>20</sup> according to my earnest expectation and hope, that I shall in nothing be put to shame, but that with all boldness, as always, so also now Christ shall be magnified in my body, whether through life, or through death.

<sup>21</sup> For to me to live is Christ, and to die is gain. <sup>22</sup> But if it be to live in the flesh, this to me is fruit of work; and which I shall choose I know not; <sup>23</sup> but am constrained by the two, having the desire to depart, and to be with Christ, for it is far better; <sup>24</sup> but to continue in the flesh is more needful for your sake. <sup>25</sup> And being confident of this, I know that I shall abide, and shall continue with you all for your progress and joy in the faith; <sup>26</sup> that your glorying may be more abundant in Jesus Christ for me, through my coming to you again.

<sup>27</sup> Only let your conduct be worthy of the gospel of Christ; that whether I come and see you, or remain

absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; <sup>28</sup>and in nothing terrified by the adversaries; which is to them a proof of perdition. but to you of salvation, and that from God. <sup>29</sup>Because to you it was granted in behalf of Christ,—not only to believe on him,—but in his behalf to suffer also; <sup>30</sup>having the same conflict as ye saw in me, and now hear of in me.

II. <sup>1</sup>If then there is any consolation in Christ, if any encouragement from love, if any communion of the Spirit, if any tender affection and compassion, <sup>2</sup>make my joy complete, that ye be of the same mind, having the same love, being of one accord, mind-ing the one thing; <sup>3</sup>doing nothing through party spirit or vainglory, but in humility each esteeming others better than himself; <sup>4</sup>regarding not each one his own things, but each one also the things of others. <sup>5</sup>Have this mind in you, which was also in Christ Jesus; <sup>6</sup>who, existing in the form of God, accounted not the being on an equality with God a <sup>7</sup>thing to be grasped; <sup>8</sup>but emptied himself, taking the form of a servant, becoming in the likeness of men; <sup>9</sup>and being found in fashion as a man, he humbled himself, becoming obedient to death, and the death of the cross. <sup>10</sup>Wherefore also God highly exalted him, and gave him the name which is above every name; <sup>11</sup>that in the name of Jesus every knee should bow, of beings in heaven, and of beings on earth, and of beings under the earth, <sup>12</sup>and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. <sup>13</sup>So then, my beloved, as ye always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; <sup>14</sup>for it is God who is working in

you both to will and to work, for his good pleasure.

<sup>14</sup> Do all things without murmurings and questionings; <sup>15</sup> that ye may become blameless and simple, children of God, unreproachable, in the midst of a crooked and perverse generation, among whom ye appear as heavenly lights in the world; <sup>16</sup> holding forth the word of life; for a ground of glorying to me at the day of Christ, that I did not run in vain, or labor in vain. <sup>17</sup> But even if I am poured out on the sacrifice and ministry of your faith, I rejoice, and I rejoice with you all. <sup>18</sup> And for the same cause, do ye also rejoice, and rejoice with me.

<sup>19</sup> But I hope in the Lord Jesus shortly to send Timothy to you, that I also may be cheered, when I know your state. <sup>20</sup> For I have no one like-minded, who will sincerely care for your state. <sup>21</sup> For all seek their own, not the things of Jesus Christ. <sup>22</sup> But ye know his proved character, that, as a child serves a father, he served with me for the gospel. <sup>23</sup> Him therefore I hope to send immediately, as soon as I shall see how it will go with me; <sup>24</sup> but I trust in the Lord that I also myself shall come shortly. <sup>25</sup> Yet I supposed it necessary to send to you Epaphroditus, my brother, and fellow-worker, and fellow-soldier, but your messenger and minister to my needs. <sup>26</sup> For he was longing after you all, and was greatly distressed, because ye heard that he was sick. <sup>27</sup> For indeed he was sick near to death; but God had mercy on him, and not on him only, but on me also, that I might not have sorrow on sorrow. <sup>28</sup> I sent him therefore with the more haste, that seeing him again ye may rejoice, and that I may be less sorrowful. <sup>29</sup> Receive him therefore in the Lord with all joy, and hold such in honor; <sup>30</sup> because for the work of Christ he came

near to death, hazarding his life, that he might complete what things were lacking in your ministry to me.

**III.** <sup>1</sup> Finally, my brethren, rejoice in the Lord. To write the same things to you, to me is not irksome, and for you it is safe.

<sup>2</sup> Beware of the dogs, beware of the evil workers, beware of the concision. <sup>3</sup> For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no trust in the flesh: <sup>4</sup> though I might trust in the flesh also; if any other thinks to trust in the flesh, I more; <sup>5</sup> circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; <sup>6</sup> as to zeal, persecuting the church; as to the righteousness which is in the law, blameless. <sup>7</sup> But what things were gain to me, these I have accounted loss for Christ. <sup>8</sup> Nay more, and I account all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and account them refuse, that I may gain Christ, <sup>9</sup> and be found in him, not having my own righteousness, which is of law, but that which is through faith in Christ, the righteousness which is from God, upon faith; <sup>10</sup> that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death; <sup>11</sup> if by any means I may attain to the resurrection from the dead. <sup>12</sup> Not that I already obtained, or have already been perfected; but I pursue onward, if I may lay hold of that for which I was laid hold of by Christ Jesus. <sup>13</sup> Brethren, I do not account myself to have laid hold of it; but one thing I do, forgetting the things behind, and reaching forth to the things before, <sup>14</sup> I pursue on toward the mark, for the prize



of the heavenly calling of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as are perfect, be of this mind; and if in any thing ye are otherwise minded, even this God will reveal to you. <sup>16</sup> Nevertheless, whereto we have attained, in the same let us walk.

<sup>17</sup> Brethren, become imitators together of me, and mark those who so walk, as ye have us for an example. <sup>18</sup> For many are walking, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; <sup>19</sup> whose end is perdition, whose God is their belly, and whose glory is in their shame, who mind the earthly things. <sup>20</sup> For our citizenship is in heaven; whence we also wait for a Savior, the Lord Jesus Christ; <sup>21</sup> who will transform the body of our humiliation into conformity to the body of his glory, according to the working with which he is able also to subject all things to himself.

**IV.** <sup>1</sup> Therefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, beloved.

<sup>2</sup> I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. <sup>3</sup> Yea, I beseech thee also, true yoke-fellow, help them, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

<sup>4</sup> Rejoice in the Lord always; again I will say, rejoice. <sup>5</sup> Let your forbearance be known to all men. The Lord is near. <sup>6</sup> In nothing be anxious; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known to God, <sup>7</sup> and the peace of God, which passes all understanding, will guard your hearts and your thoughts in Christ Jesus.

<sup>8</sup> Finally, brethren, whatever things are true, whatever things are venerable, whatever things are right, whatever things are pure, whatever things are lovely, whatever things are of good report, and if there be any virtue, and if there be any praise, think on these things. <sup>9</sup> The things also, which ye learned and received and which ye heard and saw in me, these practice; and the God of peace will be with you.

<sup>10</sup> But I rejoiced in the Lord greatly, that now at length ye revived again in your care for my welfare, for which ye were also careful, but lacked opportunity. <sup>11</sup> Not that I speak in respect of want; for I learned, in whatever state I am, to be content. <sup>12</sup> I both know how to be humbled, and I know how to abound; in every thing, and in all things, I am instructed, both to be filled and to be hungry, both to be in plenty and to be in want. <sup>13</sup> I can do all things, in him who strengthens me. <sup>14</sup> Notwithstanding, ye did well to share with me in my affliction. <sup>15</sup> And ye also know, Philippians, that in the beginning of the gospel, when I went forth from Macedonia, no church communicated with me in the way of giving and receiving, but ye only; <sup>16</sup> that also in Thessalonica, ye sent once and again to my need. <sup>17</sup> Not that I seek for the gift; but I seek for the fruit that abounds to your account. <sup>18</sup> But I have all, and abound; I am full, having received of Epaphroditus the things sent from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God. <sup>19</sup> But my God will supply all your need, according to his riches in glory, in Christ Jesus.

<sup>20</sup> Now to God and our Father be the glory forever and ever. Amen.

<sup>21</sup> Salute every saint in Christ Jesus. The brethren

who are with me salute you. <sup>22</sup>All the saints salute you, but especially they who are of Cæsar's household.

<sup>23</sup>The grace of the Lord Jesus Christ be with your spirit

## THE LETTER OF PAUL TO THE COLOSSIANS.

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**I.** <sup>1</sup>Paul, an apostle of Christ Jesus, through the will of God, and Timothy the brother, <sup>2</sup>to the saints and faithful brethren in Christ who are in Colosse: Grace to you, and peace, from God our Father.

<sup>3</sup>We give thanks to God the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup>having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, <sup>5</sup>because of the hope which is laid up for you in heaven, of which ye heard before in the word of the truth of the gospel; <sup>6</sup>which is come to you, even as it is also in all the world, bearing fruit, and increasing in you also, since the day ye heard it, and knew the grace of God in truth; <sup>7</sup>as ye learned from Epaphras our beloved fellow-servant, who is for us a faithful minister of Christ, <sup>8</sup>who also made known to us your love in the Spirit.

<sup>9</sup>For this cause we also, since the day we heard it, do not cease to pray for you, and to ask that ye may be filled with the knowledge of his will, in all spiritual wisdom and understanding; <sup>10</sup>that ye may walk worthy of the Lord to all pleasing, bearing fruit in every good work, and growing in the knowledge of God; <sup>11</sup>being strengthened with all power,

according to the might of his glory, unto all patience and long-suffering with joy ; <sup>12</sup> giving thanks to the Father, who made <sup>a</sup> us meet for the portion of the inheritance of the saints in light ; <sup>13</sup> who delivered us out of the dominion of darkness, and translated us into the kingdom of the Son of his love ; <sup>14</sup> in whom we have the redemption, the forgiveness of sins ; <sup>15</sup> who is the image of the invisible God, the first-born of every creature ; <sup>16</sup> because in him were all things created, in the heavens, and on the earth, the visible and the invisible, whether thrones, or dominions, or rulers, or authorities ; all things have been created through him, and for him ; <sup>17</sup> and he is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church ; who is the beginning, the first-born from the dead ; in order that he may become <sup>b</sup> in all things pre-eminent. <sup>19</sup> Because in him <sup>c</sup> it pleased all the fullness to dwell ; <sup>20</sup> and through him to reconcile all things to himself, having made peace through the blood of his cross ; through him, whether the things on the earth, or the things in the heavens. <sup>21</sup> And you also, being in time past alienated, and enemies in your mind in wicked works, yet now has he reconciled <sup>22</sup> in the body of his flesh through death, to present you holy and without blemish and blameless before him ; <sup>23</sup> if indeed ye abide in the faith grounded and steadfast, and not moved away from the hope of the gospel, which ye heard, which was preached in the whole creation which is under heaven ; of which I, Paul, became a minister.

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<sup>a</sup> *Many ancient documents read you.*

<sup>b</sup> *Or, among all.*

<sup>c</sup> *Or, It pleased [the Father] that in him should all the fullness dwell.*

<sup>24</sup> Now I rejoice in my sufferings for you, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for the sake of his body, which is the church ; <sup>25</sup> of which I became a minister, according to the stewardship of God which was given to me for you, to fulfill the word of God, <sup>26</sup> the mystery which has been hidden from ages and from generations ; but now it has been manifested to his saints, <sup>27</sup> to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory ; <sup>28</sup> whom we proclaim, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ ; <sup>29</sup> to which end I labor also, striving according to his working, which works in me with power.

II. <sup>1</sup> For I wish you to know how great a conflict I have for you, and for those in Laodicea, and for as many as have not seen my face in the flesh ; <sup>2</sup> that their hearts might be comforted, they being knit together in love, and unto all the riches of the fullness of the understanding, unto the full knowledge of the mystery of God, even Christ ; <sup>3</sup> in whom are all the treasures of wisdom and knowledge hidden. <sup>4</sup> This I say, in order that no one may delude you with persuasiveness of speech. <sup>5</sup> For though I am absent in the flesh, yet in the spirit I am with you, rejoicing and beholding your order, and the steadfastness of your faith toward Christ.

<sup>6</sup> As therefore ye received the Christ, Jesus the Lord, so walk in him ; <sup>7</sup> having been rooted and being built up in him, and being confirmed in the faith as ye were taught, abounding <sup>a</sup> therein with thanksgiving.

<sup>8</sup> Beware lest there shall be any one that is carrying

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<sup>a</sup> *Some ancient copies omit therein.*

you away as spoils through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ. <sup>9</sup> Because in him dwells all the fullness of the Godhead bodily. <sup>10</sup> And ye are made full in him, who is the head of every rule and authority; <sup>11</sup> in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; <sup>12</sup> having been buried with him in your immersion, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. <sup>13</sup> And you, being dead through your trespasses and the uncircumcision of your flesh, you he made alive together with him, graciously forgiving us all our trespasses; <sup>14</sup> blotting out the bond written in decrees that was against us, which was opposed to us, and he has taken it out of the way, nailing it to the cross; <sup>15</sup> <sup>a</sup>despoiling the rulers and authorities, he made a show of them openly, triumphing over them in it.

<sup>16</sup> Let no one therefore judge you in food, or in drink, or in respect of a feast, or a new moon, or a sabbath; <sup>17</sup> which are a shadow of the things to come, but the body is Christ's. <sup>18</sup> Let no one defraud you of the prize, <sup>b</sup>delighting in humiliation and worship of the angels, taking his stand on things which he has seen, vainly puffed up by his fleshly mind, <sup>19</sup>and not holding fast the head, from whom all the body, through the joints and bands supplied with nourishment, and knit together, increases with the increase of God.

<sup>20</sup> If ye died with Christ from the rudiments of the world, why, as if living in the world, do ye subject

<sup>a</sup> Or, putting off from himself.

<sup>b</sup> Or, wishing to do so.

yourselves to decrees, <sup>21</sup> Handle not, nor taste, nor touch <sup>22</sup> (which are all to perish with the using), according to the precepts and teachings of men? <sup>23</sup> All which, having a show of wisdom, in will-worship, humility, and neglect of the body, are of no value, [ministering] to the satisfaction of the flesh.

**III.** <sup>1</sup> If then ye were raised together with Christ, seek the things above, where Christ is, sitting on the right hand of God. <sup>2</sup> Set your mind on the things above, not on the things on the earth. <sup>3</sup> For ye died, and your life is hidden with Christ in God. <sup>4</sup> When Christ, <sup>a</sup>our life, shall be manifested, then will ye also with him be manifested in glory.

<sup>5</sup> Put to death therefore your members which are on the earth; fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; <sup>6</sup> on account of which things the wrath of God comes <sup>b</sup> on the sons of disobedience; <sup>7</sup> in which things ye also once walked, when ye lived in these things. <sup>8</sup> But now, do ye also put off all these, anger, wrath, malice, railing, foul speech out of your mouth. <sup>9</sup> Lie not one to another, seeing that ye have put off the old man with his deeds, <sup>10</sup> and have put on the new man, who is being renewed unto knowledge, according to the image of him who created him; <sup>11</sup> where can be no Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

<sup>12</sup> Put on therefore as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering, <sup>13</sup> forbearing one another, and freely forgiving each other, if any one have a

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<sup>a</sup> *Many ancient documents read your.*

<sup>b</sup> *Some ancient documents omit on the sons of disobedience.*



complaint against any, even as the <sup>a</sup> Lord freely forgave you, so also do ye; <sup>14</sup> and over all these put on love, which is the bond of perfectness. <sup>15</sup> And let the peace of Christ rule in your hearts, to which ye were also called in one body; and be thankful.

<sup>16</sup> Let the word of Christ dwell in you <sup>b</sup> richly; in all wisdom teaching and admonishing one another; with psalms, hymns, spiritual songs, in grace singing in your hearts to God. <sup>17</sup> And whatever ye do, in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

<sup>18</sup> Wives, submit yourselves to your husbands, as is fitting in the Lord. <sup>19</sup> Husbands, love your wives, and be not bitter toward them. <sup>20</sup> Children, obey your parents in all things; for this is well pleasing, in the Lord. <sup>21</sup> Fathers, provoke not your children, that they be not discouraged. <sup>22</sup> Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord. <sup>23</sup> Whatever ye do, work heartily, as to the Lord, and not to men; <sup>24</sup> knowing that from the Lord ye will receive the recompense of the inheritance. Ye are servants of the Lord Christ. <sup>25</sup> For he that does wrong will receive again for the wrong he did; and there is no respect of persons.

**IV.** <sup>1</sup> Masters, render to your servants that which is just and equitable; knowing that ye also have a Master in heaven.

<sup>2</sup> Persevere in prayer, being watchful therein with thanksgiving; <sup>3</sup> at the same time praying also for us, that God may open to us a door for the word, to speak the mystery of Christ, for the sake of which I am also in bonds, <sup>4</sup> that I may make it manifest, as I ought

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<sup>a</sup> Many ancient documents read Christ.

<sup>b</sup> Or, richly in all wisdom.

to speak. <sup>5</sup>Walk in wisdom toward those without, buying up the opportunity. <sup>6</sup>Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

<sup>7</sup>All my affairs will Tychicus make known to you, the beloved brother, and faithful minister and fellow-servant in the Lord; <sup>8</sup>whom I sent to you for this very purpose, that ye may know our condition, and he may comfort your hearts; <sup>9</sup>together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you every thing here. <sup>10</sup>Aristarchus my fellow-prisoner salutes you, and Mark, the cousin of Barnabas, concerning whom ye received commands (if he come to you, receive him), <sup>11</sup>and Jesus, who is called Justus, who are of the circumcision. These only are my fellow-workers for the kingdom of God, who have been a comfort to me.

<sup>12</sup>Epaphras, who is one of you, a servant of Christ Jesus, salutes you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. <sup>13</sup>For I bear him witness, that he has much labor for you, and those in Laodicea, and those in Hierapolis. <sup>14</sup>Luke the beloved physician, and Demas, salute you. <sup>15</sup>Salute the brethren in Laodicea, and Nymphas, and the church in their house. <sup>16</sup>And when this letter has been read among you, cause that it be read also in the church of the Laodiceans, and that ye also read the one from Laodicea. <sup>17</sup>And say to Archippus, Take heed to the ministry which thou didst receive in the Lord, that thou fulfill it.

<sup>18</sup>The salutation of me, Paul, with my own hand. Remember my bonds. Grace be with you.

# THE FIRST LETTER OF PAUL TO THE THESSALONIANS.

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I. <sup>1</sup>Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you, and peace.

<sup>2</sup>We give thanks to God always for you all, making mention of you in our prayers; <sup>3</sup>remembering without ceasing your work of faith, and labor of love, and patience of <sup>4</sup>hope in our Lord Jesus Christ, before God and our Father; <sup>4</sup>knowing, brethren beloved by God, your election; <sup>5</sup>because our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in much fullness; even as ye know what manner of men we became toward you, for your sake. <sup>6</sup>And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; <sup>7</sup>so that ye became an example to all that believe in Macedonia and in Achaia. <sup>8</sup>For from you has sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God has gone forth; so that we have no need to speak anything. <sup>9</sup>For they themselves report concerning us, what manner of entrance we had to you, and how ye turned to God from idols, to serve a living and true God, <sup>10</sup>and to wait for his

\* Or, of the hope of.

Son from heaven, whom he raised from the dead, Jesus, who delivers us from the coming wrath.

II. <sup>1</sup>For yourselves, brethren, know our entrance to you, that it has not become vain. <sup>2</sup>But after we suffered before and were shamefully treated, as ye know, in Philippi, we were bold in our God to speak to you the gospel of God in much conflict. <sup>3</sup>For our exhortation is not of error, nor of uncleanness, nor in guile; <sup>4</sup>but even as we have been approved by God to be intrusted with the gospel, so we speak; not as pleasing men, but God, who proves our hearts. <sup>5</sup>For neither at any time used we flattering words, as ye know, nor a cloak for covetousness; God is witness; <sup>6</sup>nor from men sought we glory, neither from you, nor from others, though able to claim authority, as Christ's apostles. <sup>7</sup>But we became gentle in the midst of you, as a nurse cherishes her own children; <sup>8</sup>so, being affectionately desirous of you, we were well pleased to impart to you, not only the gospel of God, but also our own souls, because ye became dear to us. <sup>9</sup>For ye remember, brethren, our labor and toil; working night and day, in order not to burden any of you, we preached to you the gospel of God. <sup>10</sup>Ye are witnesses, and God, how holily and righteously and blamelessly we behaved ourselves toward you that believe; <sup>11</sup>as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, <sup>12</sup>that ye should walk worthy of God, who is calling you into his kingdom and glory.

<sup>13</sup>And for this cause we also thank God without ceasing, that when ye received the word of God heard from us, ye received not the word of men, but, as it truly is, the word of God, which also works in you that believe. <sup>14</sup>For ye, brethren, became imitators

of the churches of God which are in Judæa in Christ Jesus; because ye also suffered the same things from your own countrymen, as they have from the Jews; <sup>15</sup> who both killed the Lord Jesus and the prophets, and drove us out, and please not God, and are hostile to all men; <sup>16</sup> hindering us from speaking to the Gentiles that they may be saved, in order to fill up their sins always; and the wrath came on them to the utmost.

<sup>17</sup> But we, brethren, having been bereft of you for a short time, in presence, not in heart, endeavored the more abundantly to see your face, with great desire. <sup>18</sup> Because we wished to come to you, even I, Paul, once and again; and Satan hindered us. <sup>19</sup> For what is our hope, or joy, or crown of glorying? Are not even ye, in the presence of our Lord Jesus at his coming? <sup>20</sup> For ye are our glory and joy.

III. <sup>1</sup> Wherefore, when we could no longer forbear, we were well pleased to be left behind at Athens alone; <sup>2</sup> and sent Timothy our brother and a minister of God in the gospel of Christ, to establish you, and to exhort you concerning your faith; <sup>3</sup> that no one should be shaken by these afflictions, for yourselves know that to this we are appointed. <sup>4</sup> For even when we were with you, we told you beforehand that we are to suffer affliction; as also it came to pass, and ye know. <sup>5</sup> For this cause, when I too could no longer forbear, I sent to know your faith, lest by some means the tempter tempted you, and our labor should become in vain.

<sup>6</sup> But now, when Timothy came to us from you, and brought us good tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, as we also to see you; <sup>7</sup> for this cause we were consoled, brethren, over you in all our

affliction and distress, through your faith; <sup>8</sup> because now we live, if ye stand fast in the Lord. <sup>9</sup> For what thanks can we render to God for you, for all the joy wherewith we rejoice for your sakes before our God; <sup>10</sup> night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

<sup>11</sup> Now may our God and Father himself, and our Lord Jesus, guide our way to you. <sup>12</sup> And the Lord make you increase and abound in love one toward another, and toward all, as we also do toward you; <sup>13</sup> to the end that he may establish your hearts blameless in holiness before God and our Father, at the coming of our Lord Jesus with all his saints.

**IV.** <sup>1</sup> Finally then, brethren, we beseech you, and exhort you in the Lord Jesus, that as ye received from us how ye ought to walk and to please God, as also ye are walking, ye would abound yet more. <sup>2</sup> For ye know what charges we gave you, through the Lord Jesus. <sup>3</sup> For this is the will of God, your sanctification, that ye abstain from fornication; <sup>4</sup> that each one of you know how to obtain his own vessel in sanctification and honor; <sup>5</sup> not in the passion of desire, like the Gentiles who know not God. <sup>6</sup> That no one go beyond and defraud his brother in the matter; because the Lord is an avenger for all these things, as we also told you before, and solemnly testified. <sup>7</sup> For God did not call us for uncleanness, but in sanctification. <sup>8</sup> Therefore he that rejects, rejects not man, but God, who gives to you his Holy Spirit.

<sup>9</sup> But concerning brotherly love ye need not that I write to you; for ye yourselves are taught by God to love one another. <sup>10</sup> For ye are also doing it, toward all the brethren who are in all Macedonia. But we exhort you, brethren, to abound yet more; <sup>11</sup> and to

make it your aim to be quiet, and to do your own business, and to work with your own hands, as we charged you ; <sup>12</sup> that ye may walk becomingly toward those without, and may have need of nothing.

<sup>13</sup> But we wish you not to be ignorant, brethren, concerning those who are sleeping, in order that ye sorrow not, as do the rest who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, so also those who fell asleep through Jesus will God bring with him. <sup>15</sup> For this we say to you, by the word of the Lord, that we the living, who remain to the coming of the Lord, shall by no means precede those who fell asleep. <sup>16</sup> Because the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God ; and the dead in Christ will rise first. <sup>17</sup> Then we the living, who remain, will be caught up together with them in clouds into the air to meet the Lord ; and so shall we ever be with the Lord. <sup>18</sup> So then, <sup>a</sup> comfort one another with these words.

V <sup>1</sup> But of the times and the seasons, brethren, ye have no need that I write to you. <sup>2</sup> For ye yourselves know perfectly well that the day of the Lord so comes as a thief at night. <sup>3</sup> When they are saying, Peace and safety, then sudden destruction comes on them, as birth-pangs on a woman with child ; and they shall not escape.

<sup>4</sup> But ye, brethren, are not in darkness, that the day should overtake you as a thief. <sup>5</sup> For all ye are sons of light, and sons of day ; we are not of night, nor of darkness. <sup>6</sup> Therefore let us not sleep, as do the rest ; but let us watch and be sober. <sup>7</sup> For they that sleep, sleep at night ; and they that get drunk, get drunk at night. <sup>8</sup> But let us, being of the day, be sober,

putting on a breastplate of faith and love, and for a helmet, hope of salvation; <sup>9</sup>because God did not appoint us to wrath, but to gain salvation through our Lord Jesus Christ; <sup>10</sup>who died for us, that, whether we watch or sleep, we should live together with him. <sup>11</sup>Wherefore <sup>a</sup>exhort each other, and build one another up, as also ye do.

<sup>12</sup>And we ask you, brethren, to know those who labor among you, and are over you in the Lord, and admonish you; <sup>13</sup>and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

<sup>14</sup>But we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering toward all. <sup>15</sup>See that none render evil for evil to any one; but always pursue that which is good, toward one another, and toward all.

<sup>16</sup>Rejoice always. <sup>17</sup>Pray without ceasing. <sup>18</sup>In everything give thanks; for this is the will of God in Christ Jesus, toward you. <sup>19</sup>Quench not the Spirit. <sup>20</sup>Despise not prophesyings; <sup>21</sup>but prove all things, hold fast that which is good. <sup>22</sup>Abstain from every form of evil. <sup>23</sup>And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved whole without blame at the coming of our Lord Jesus Christ. <sup>24</sup>Faithful is he who calls you, who also will do it. <sup>25</sup>Brethren, pray for us. <sup>26</sup>Salute all the brethren with a holy kiss.

<sup>27</sup>I adjure you by the Lord, that this letter be read to all the <sup>b</sup>holy brethren.

<sup>28</sup>The grace of our Lord Jesus Christ be with you.

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<sup>a</sup> Or, comfort.

<sup>b</sup> *Many ancient documents omit holy.*



## THE SECOND LETTER OF PAUL TO THE THESSALONIANS.

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**I.** <sup>1</sup> Paul, and Silvanus, and Timothy, to the church of the Thessalonians, in God our Father, and the Lord Jesus Christ: <sup>2</sup> Grace to you, and peace, from God the Father and the Lord Jesus Christ.

<sup>3</sup> We ought to thank God always for you, brethren, as it is meet, because your faith grows exceedingly, and the love of each one of you all toward one another abounds; <sup>4</sup> so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and the afflictions which ye endure; <sup>5</sup> a token of the righteous judgment of God, to the end that ye may be accounted worthy of the kingdom of God, for which ye also are suffering; <sup>6</sup> since it is a righteous thing with God to recompense affliction to those who afflict you, <sup>7</sup> and to you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power, <sup>8</sup> in flaming fire, taking vengeance on those who know not God, and those who obey not the gospel of our Lord Jesus; <sup>9</sup> who will suffer justice, eternal destruction from the presence of the Lord and from the glory of his power; <sup>10</sup> when he shall come to be glorified in his saints, and to be admired in all who believed (because our testimony to you was believed), in that day.

<sup>11</sup>To which end we also pray for you always, that our God may account you worthy of the calling, and accomplish every desire for goodness and work of faith, with power; <sup>12</sup>that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

II. <sup>1</sup>Now we ask you, brethren, <sup>a</sup>concerning the <sup>b</sup>coming of our Lord Jesus Christ, and our gathering together to him, <sup>2</sup>that ye be not quickly shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, purporting to be from us, as that the day of the Lord is present. <sup>3</sup>Let no one deceive you in any way; because [that day will not come], unless there come first the falling away, and the man of <sup>c</sup>sin be revealed, the son of perdition; <sup>4</sup>he that opposes himself against and exalts himself above all that is called God, or that is worshiped; so that he sits in the temple of God, exhibiting himself as God.

<sup>5</sup>Remember ye not, that, when I was yet with you, I used to tell you these things? <sup>6</sup>And now ye know what restrains, in order that he may be revealed in his own season. <sup>7</sup>For the mystery of lawlessness is already at work; only until he who now restrains shall be out of the way. <sup>8</sup>And then will the lawless one be revealed, whom the Lord Jesus will slay with the breath of his mouth, and will bring to naught by the manifestation of his <sup>b</sup>coming; <sup>9</sup>[him] whose <sup>b</sup>coming is according to the working of Satan, in all power and signs and lying wonders, <sup>10</sup>and in all deceit of unrighteousness for the perishing; because they received not the love of the truth, that they might be saved. <sup>11</sup>And for this cause God sends them a work-

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<sup>a</sup> Or, for the sake of.

<sup>b</sup> Or, presence.

<sup>c</sup> Many ancient documents read lawlessness.

ing of delusion, in order that they may believe <sup>a</sup>the lie; <sup>12</sup>that they may all be judged, who believed not the truth, but had pleasure in unrighteousness.

<sup>13</sup>But we ought to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you to salvation, in sanctification of the Spirit and belief of the truth; <sup>14</sup>whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. <sup>15</sup>So then, brethren, stand fast, and hold the instructions which ye were taught, whether through word, or through letter of ours.

<sup>16</sup>Now our Lord Jesus Christ himself, and God and our Father, who loved us, and gave us eternal comfort and good hope through grace, <sup>17</sup>comfort your hearts, and establish you in every good work and word.

**III.** <sup>1</sup>Finally, brethren, pray for us, that the word of the Lord may run, and be glorified, as also it is with you; <sup>2</sup>and that we may be delivered from unreasonable and evil men; for not all have faith. <sup>3</sup>But the Lord is faithful, who will establish you, and guard you from the evil one. <sup>4</sup>And we have confidence in the Lord in respect to you, that ye both do, and will do, the things which we charge you. <sup>5</sup>And the Lord guide your hearts into the love of God, and into the patience of Christ.

<sup>6</sup>Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother walking disorderly, and not after the instruction which ye received from us. <sup>7</sup>For yourselves know how ye ought to imitate us; that we were not disorderly among you, <sup>8</sup>nor did we eat any one's bread <sup>b</sup>for nothing, but in labor and toil, working night and day that we might not be burdensome to

<sup>a</sup> Or, falsehood.

<sup>b</sup> Or, gratuitously.

any of you ; <sup>9</sup> not because we have not the right, but to make ourselves an example to you, that ye should imitate us. <sup>10</sup> For even when we were with you, this we charged you : If any one is not willing to work, neither let him eat. <sup>11</sup> For we hear of some who walk among you disorderly, who work not at all, but are busy-bodies. <sup>12</sup> Now such we charge, and exhort, in the Lord Jesus Christ, that with quietness working, they eat their own bread.

<sup>13</sup> But ye, brethren, be not weary in well doing. <sup>14</sup> And if any one obeys not our word through this letter, mark that man, to keep no company with him, that he may be made ashamed. <sup>15</sup> And yet account him not as an enemy, but admonish him as a brother.

<sup>16</sup> Now the Lord of peace himself give you peace always, in every way. The Lord be with you all.

<sup>17</sup> The salutation of Paul with my own hand, which is a token in every letter ; so I write.

<sup>18</sup> The grace of our Lord Jesus Christ be with you all.

# THE FIRST LETTER OF PAUL TO TIMOTHY.

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**I.** <sup>1</sup>Paul, an apostle of Christ Jesus, according to the commandment of God our Savior and Christ Jesus our hope, <sup>2</sup>to Timothy, my true child in the faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup>As I besought thee to continue in Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, <sup>4</sup>nor to give heed to fables and endless genealogies, which further disputes rather than God's stewardship, which is in faith, [so I do now.]

<sup>5</sup>But the end of the charge is love, out of a pure heart and a good conscience and an unfeigned faith; <sup>6</sup>from which some erring turned aside to vain talk; <sup>7</sup>wishing to be teachers of the law, understanding neither what they say, nor about what they positively affirm. <sup>8</sup>But we know that the law is good, if one use it lawfully; <sup>9</sup>knowing this, that law is not made for a righteous man, but for lawless and unruly men, for ungodly and sinful, for unholy and profane, for murderers of fathers and murderers of mothers; for man-slayers, <sup>10</sup>for fornicators, for those who defile themselves with men, for enslavers, for liars, for false swearers, and whatever else is contrary to the health-

ful teaching; <sup>11</sup> according to the gospel of the glory of the blissful God, with which I was intrusted.

<sup>12</sup> I thank him who gave me power, Christ Jesus our Lord, that he accounted me faithful, putting me into the ministry, <sup>13</sup> though I was formerly a blasphemer, and a persecutor, and insolent. But I obtained mercy, because I did it ignorantly in unbelief; <sup>14</sup> and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. <sup>15</sup> Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. <sup>16</sup> But for this cause I obtained mercy, that in me as chief Christ Jesus might show forth all his long-suffering, for an example to those about to believe on him to life eternal.

<sup>17</sup> Now to the King of the ages, the incorruptible, invisible, only God, be honor and glory forever and ever. Amen.

<sup>18</sup> This charge I commit to thee, my child Timothy, according to the prophecies which went before in respect to thee, that thou mayest war in them the good warfare; <sup>19</sup> having faith, and a good conscience, which some thrusting away made shipwreck concerning the faith. <sup>20</sup> Of whom is Hymenæus and Alexander; whom I delivered over to Satan, that they might be taught not to blaspheme.

**II.** <sup>1</sup> I exhort then, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; <sup>2</sup> for kings, and all that are in authority; that we may lead a tranquil and quiet life in all godliness and decorum. <sup>3</sup> This is good and acceptable in the sight of our Savior God; <sup>4</sup> who wishes all men to be saved, and to come to the knowledge of the truth. <sup>5</sup> For there is one God, one mediator also between God and men, the man Christ Jesus; <sup>6</sup> who gave him-

self a ransom for all, the testimony to be given in due season ; <sup>7</sup> for which I was appointed a preacher, and an apostle (I speak truth, I lie not), a teacher of Gentiles in faith and truth.

<sup>8</sup> I will therefore that the men pray in every place, lifting up holy hands, without wrath and disputing ; <sup>9</sup> in like manner also that women adorn themselves, in becoming apparel, with modesty and soberness ; not in braided hair, and gold, or pearls, or costly apparel ; <sup>10</sup> but, which becomes women professing godliness, through good works. <sup>11</sup> Let a woman learn in quietness, with all subjection. <sup>12</sup> But I permit not a woman to teach, nor to have authority over a man, but to be in quietness. <sup>13</sup> For Adam was first formed, then Eve. <sup>14</sup> And Adam was not deceived ; but the woman, being deceived, has fallen into transgression. <sup>15</sup> But she shall be saved through child-bearing, if they abide in faith, and love, and sanctification, with soberness.

III. <sup>1</sup> Faithful is the saying.

If any one longs for the office of <sup>a</sup> bishop, he desires a good work. <sup>2</sup> The <sup>a</sup> bishop then must be blameless, husband of one wife, sober, discreet, orderly, hospitable, apt in teaching ; <sup>3</sup> not given to wine, not a striker, but forbearing, averse to strife, not a money-lover ; <sup>4</sup> presiding well over his own house, having his children in subjection with all decorum ; (<sup>5</sup> but if one knows not how to preside over his own house, how shall he take care of the church of God ?) <sup>6</sup> not a novice, lest being puffed up he fall into the condemnation of the Devil. <sup>7</sup> But he must also have a good testimony from those without, that he fall not into reproach and a snare of the Devil.

<sup>8</sup> Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of base

gain; <sup>9</sup> holding the mystery of the faith in a pure conscience. <sup>10</sup> And let these also first be proved; then let them serve as deacons, being without reproach. <sup>11</sup> Women in like manner must be grave, not slanderers, sober, faithful in all things.

<sup>12</sup> Let deacons be husbands of one wife, presiding well over their children and their own houses. <sup>13</sup> For they that have served well as deacons gain for themselves a good standing, and great boldness in the faith which is in Christ Jesus.

<sup>14</sup> These things I write to thee, hoping to come to thee shortly; <sup>15</sup> but if I delay, that thou mayest know <sup>a</sup> how thou oughtest to conduct thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. <sup>16</sup> And confessedly, great is the mystery of godliness; who was manifested in the flesh, justified in the Spirit, appeared to angels, preached among Gentiles, believed on in the world, taken up in glory.

IV. <sup>1</sup> But the Spirit says expressly, that in after-times some will fall away from the faith, giving heed to deceiving spirits, and teachings of demons; <sup>2</sup> of those who speak lies in hypocrisy, having their own conscience seared with a hot iron; <sup>3</sup> forbidding to marry, commanding to abstain from foods, which God created for those who believe and know the truth to receive with thanksgiving. <sup>4</sup> Because every creature of God is good, and nothing to be refused, if it is received with thanksgiving; <sup>5</sup> for it is sanctified through the word of God and prayer.

<sup>6</sup> If thou put the brethren in mind of these things, thou wilt be a good minister of Christ Jesus, nurtured in the words of the faith and of the good teaching, which thou hast strictly followed. <sup>7</sup> But the profane

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<sup>a</sup> Or, how men ought to conduct themselves.



and old wives' fables refuse, and exercise thyself unto godliness. <sup>8</sup>For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come. <sup>9</sup>Faithful is the saying, and worthy of all acceptance. <sup>10</sup>For to this end we labor and strive, because we have hoped in the living God, who is Savior of all men, especially of believers.

<sup>11</sup>Charge and teach these things. <sup>12</sup>Let no one despise thy youth; but become an example of the believers, in word, in conduct, in love, in faith, in purity. <sup>13</sup>Until I come, give attention to the reading, to the exhortation, to the teaching. <sup>14</sup>Neglect not the gift that is in thee, which was given thee through prophecy, with the laying on of the hands of the eldership. <sup>15</sup>Meditate on these things; give thyself wholly to them; that thy progress may be manifest to all. <sup>16</sup>Take heed to thyself, and to the teaching; continue in them; for in doing this thou wilt save both thyself, and those who hear thee.

**V.** <sup>1</sup>Do not reprimand an elder, but exhort him as a father; younger men as brothers; <sup>2</sup>elder women as mothers, younger as sisters, in all purity. <sup>3</sup>Honor as widows those who are widows indeed. <sup>4</sup>But if any widow has children or grand-children, let them learn first to show piety to their own household, and to requite their parents, for this is acceptable before God. <sup>5</sup>Now she that is a widow indeed, and left alone, has set her hope on God, and continues in supplications and prayers, night and day. <sup>6</sup>But she that lives in pleasure is dead while she lives. <sup>7</sup>And these things charge, that they may be blameless. <sup>8</sup>But if any one provides not for his own, and especially for those of his own household, he has denied the faith, and is worse than an unbeliever. <sup>9</sup>Let no one be enrolled

as a widow under sixty years old, the wife of one husband, <sup>10</sup> well reported of for good works, if she brought up children, if she lodged strangers, if she washed saints' feet, if she relieved afflicted ones, if she diligently followed every good work.

<sup>11</sup> But younger widows refuse; for when they become wanton against Christ, they wish to marry: <sup>12</sup> having condemnation, because they broke their first faith. <sup>13</sup> And at the same time they also learn to be idle, going about from house to house; and not only idle, but tattlers also and busy-bodies, speaking the things which they ought not. <sup>14</sup> I will therefore that younger widows marry, bear children, guide the house, give no occasion to the adversary to speak revilingly. <sup>15</sup> For already, some have turned aside after Satan. <sup>16</sup> If any believing woman has widows, let her relieve them, and let not the church be burdened; that it may relieve those who are widows indeed.

<sup>17</sup> Let elders who preside well be counted worthy of double honor, especially they who labor in word and teaching. <sup>18</sup> For the Scripture says, Thou shalt not muzzle an ox while treading out the grain; and, The workman is worthy of his wages. <sup>19</sup> Against an elder receive not an accusation, except on the testimony of two or three witnesses. <sup>20</sup> Those who sin reprove before all, that the rest also may fear.

<sup>21</sup> I charge thee before God, and Christ Jesus, and the elect angels, that thou guard these things without prejudging, doing nothing with partiality. <sup>22</sup> Lay hands quickly on no one, neither share in other men's sins. Keep thyself pure. <sup>23</sup> No longer drink water only, but use a little wine for thy stomach's sake, and for thy frequent infirmities. <sup>24</sup> The sins of some men are openly manifest, going before to judgment; and

some men they also follow after. <sup>25</sup> In like manner also the works that are good are openly manifest; and those that are otherwise cannot be hidden.

**VI.** <sup>1</sup> Let as many as are servants under the yoke account their own masters worthy of all honor, that the name of God and the teaching be not blasphemed. <sup>2</sup> And they that have believing masters, let them not despise them because they are brethren; but serve them the more, because they who receive the benefit are believing and beloved. These things teach and exhort.

<sup>3</sup> If any one teaches otherwise, and assents not to healthful words, those of our Lord Jesus Christ, and to the teaching which is according to godliness, <sup>4</sup> he is puffed up, knowing nothing, but morbid about questions and strifes of words, from which comes envy, strife, railings, evil surmisings, <sup>5</sup> wranglings of men corrupted in mind, and robbed of the truth, supposing that godliness is a means of gain. <sup>6</sup> But godliness with contentment is a great means of gain. <sup>7</sup> For we brought nothing into the world; neither can we carry anything out; <sup>8</sup> and having food and covering, with these we shall be content. <sup>9</sup> But they who desire to be rich fall into temptation and a snare, and into many foolish and hurtful desires, which sink men into destruction and perdition. <sup>10</sup> For the love of money is a root of all evils; which some longing for wandered away from the faith, and pierced themselves through with many sorrows.

<sup>11</sup> But thou, O man of God, flee these things; and pursue righteousness, godliness, faith, love, patience, meekness of spirit. <sup>12</sup> Fight the good fight of the faith, lay hold on the eternal life, to which thou wast called, and didst confess the good confession before many witnesses. <sup>13</sup> I charge thee before God,

who preserves alive all things, and Christ Jesus, who before Pontius Pilate testified the good confession, <sup>14</sup> that thou keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ; <sup>15</sup> which in his own times he will show, who is the blissful and only Potentate, the King of kings, and Lord of lords; <sup>16</sup> who only has immortality dwelling in light unapproachable; whom no man has seen, or can see; to whom be honor and might everlasting. Amen.

<sup>17</sup> Charge those who are rich in this age not to be high-minded, not to place their hope on the uncertainty of riches, but on God, who gives us all things richly for enjoyment; <sup>18</sup> to do good, to be rich in good works, to be free in imparting, willing to communicate; <sup>19</sup> laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life indeed.

<sup>20</sup> O Timothy, guard that which is committed to thee, turning away from the profane babblings, and oppositions of that which is falsely called knowledge; <sup>21</sup> which some professing erred concerning the faith. Grace be with thee.

## THE SECOND LETTER OF PAUL TO TIMOTHY.

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**1** <sup>1</sup> Paul, an apostle of Jesus Christ, through the will of God, according to the promise of life which is in Christ Jesus, <sup>2</sup> to Timothy, a beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup> I thank God, whom I serve from my forefathers, in a pure conscience, how unceasingly I have remembrance of thee in my supplications night and day; <sup>4</sup> longing to see thee, remembering thy tears, that I may be filled with joy; <sup>5</sup> calling to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that it dwells in thee also. <sup>6</sup> For which cause I put thee in remembrance, that thou kindle up the gift of God, which is in thee through the laying on of my hands. <sup>7</sup> For God did not give us a spirit of cowardice; but of power, and of love, and of sobriety.

<sup>8</sup> Be not then ashamed of the testimony of our Lord, nor of me his prisoner; but endure hardship with me for the gospel, according to the power of God; <sup>9</sup> who saved us, and called us with a holy calling, not according to our works, but according to his own purpose, and the grace which was given us in

Christ Jesus before eternal ages,<sup>10</sup> but now is made manifest through the appearing of our Savior Christ Jesus ; who destroyed death, and brought life and incorruption to light through the gospel ;<sup>11</sup> for which I was appointed a preacher, and an apostle, and a teacher. <sup>12</sup> For which cause I suffer these things also, But I am not ashamed ; for I know whom I have believed, and am persuaded that he is able to guard that which I have committed to him, unto that day. <sup>13</sup> Hold the pattern of healthful words, which thou heardest from me, in faith and love which is in Christ Jesus. <sup>14</sup> The good thing committed to thee guard, through the Holy Spirit who dwells in us.

<sup>15</sup> Thou knowest this, that all those in Asia turned away from me ; of whom is Phygellus and Hermogenes. <sup>16</sup> The Lord give mercy to the house of Onesiphorus ; because he often refreshed me, and was not ashamed of my chain ; <sup>17</sup> but when he was in Rome, he sought me out very diligently, and found me. <sup>18</sup> the Lord grant to him, that he may find mercy of the Lord in that day ! and in how many things he ministered to me at Ephesus, thou knowest very well.

**II.** <sup>1</sup> Thou therefore, my child, be strong in the grace that is in Christ Jesus. <sup>2</sup> And the things that thou heardest from me through many witnesses, these commit thou to faithful men, who will be able to teach others also. <sup>3</sup> Suffer hardship with me, as a good soldier of Christ Jesus. <sup>4</sup> No one serving as a soldier entangles himself with the affairs of life, that he may please him who enrolled him as a soldier. <sup>5</sup> And if one also contends in the games, he is not crowned, unless he contends lawfully. <sup>6</sup> The laboring husbandman must be the first to partake of the fruits. <sup>7</sup> Consider what I say ; for the Lord will give thee discernment in all things.

<sup>8</sup> Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel ; <sup>9</sup> in which I suffer hardship, even to bonds, as a malefactor ; but the word of God is not bound. <sup>10</sup> For this cause, I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with eternal glory. <sup>11</sup> Faithful is the saying : For if we died with him, we shall also live with him ; <sup>12</sup> if we endure, we shall also reign with him ; if we shall deny him, he also will deny us ; <sup>13</sup> if we are faithless, he abides faithful, for he can not deny himself.

<sup>14</sup> Of these things remind them, charging them before <sup>a</sup> the Lord not to strive about words to no profit, to the subverting of the hearers.

<sup>15</sup> Earnestly endeavor to present thyself approved to God, a workman not made ashamed, rightly dividing the word of the truth. <sup>16</sup> But shun the profane babblings ; for they will go on to more ungodliness, <sup>17</sup> and their word will eat as does a gangrene ; of whom is Hymenæus and Philetus ; <sup>18</sup> who erred concerning the truth, saying that the resurrection has already taken place, and overturn the faith of some. <sup>19</sup> Nevertheless, the firm foundation of God stands, having this seal : The Lord knows those who are his ; and, Let every one that names the name of the Lord depart from unrighteousness. <sup>20</sup> But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some for honor and some for dishonor. <sup>21</sup> If one therefore cleanse himself from these, he will be a vessel for honor, sanctified, useful for the master, prepared for every good work.

<sup>22</sup> But flee youthful desires ; and pursue righteousness, faith, love, peace, with those who call on the

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<sup>a</sup> *Many ancient documents read God.*

Lord out of a pure heart. <sup>22</sup> But the foolish and ignorant questionings reject, knowing that they beget strifes. <sup>24</sup> And a servant of the Lord must not strive, but be gentle toward all, apt in teaching, patient of wrong; <sup>25</sup> in meekness teaching those who oppose themselves; if perhaps God may give them repentance to a full knowledge of the truth; <sup>26</sup> and out of the snare of the Devil, being captured by him, they may awake to soberness to do God's will.

**III.** <sup>1</sup> But know this, that in the last days grievous times will come. <sup>2</sup> For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, ungrateful, unholy, <sup>3</sup> without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, <sup>4</sup> betrayers, headstrong, puffed up, lovers of pleasure rather than lovers of God; <sup>5</sup> holding a form of godliness, but having denied the power thereof; and from these turn away. <sup>6</sup> For of these are also they who creep into houses, and lead captive silly women laden with sins, led away with manifold desires, <sup>7</sup> always learning, and never able to come to the full knowledge of the truth.

<sup>8</sup> Now as Jannes and Jambres withstood Moses, so also do these withstand the truth; men corrupted in mind, reprobate concerning the faith. <sup>9</sup> But they will proceed no further; for their folly will be fully manifest to all, as theirs also became.

<sup>10</sup> But thou didst accurately trace my teaching, manner of life, purpose, faith, long-suffering, love, patience, <sup>11</sup> persecutions, afflictions; what things came upon me at Antioch, at Iconium, at Lystra; what persecutions I endured, and out of all the Lord delivered me. <sup>12</sup> Yea, and all who wish to live godly in Christ Jesus will suffer persecution. <sup>13</sup> But evil



men and impostors will grow worse and worse, deceiving and being deceived. <sup>14</sup> But do thou abide in the things which thou learnedst and wast assured of, knowing from what persons thou didst learn; <sup>15</sup> and that from a babe thou hast known the Holy Scriptures, which are able to make thee wise to salvation, through faith which is in Christ Jesus.

<sup>16</sup> \* All Scripture is inspired by God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness; <sup>17</sup> that the man of God may be complete, completely furnished to every good work.

**IV.** <sup>1</sup> I charge thee before God, and Christ Jesus who is to judge living and dead, and by his appearing and his kingdom, <sup>2</sup> preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. <sup>3</sup> For a period will come when they will not endure the healthful teaching, but having itching ears will for themselves heap up teachers according to their own desires; <sup>4</sup> and they will turn away their ears from the truth, and will turn aside to the fables.

<sup>5</sup> But do thou be watchful in all things, suffer hardship, do the work of an evangelist, fully accomplish thy ministry. <sup>6</sup> For as to me, I am already being offered, and the time of my departure is at hand. <sup>7</sup> I have fought the good fight, I have finished the course, I have kept the faith; <sup>8</sup> henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but also to all those who have loved his appearing.

<sup>9</sup> Earnestly endeavor to come to me shortly. <sup>10</sup> For Demas forsook me, having loved the present age,

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\* Or, Every Scripture, inspired by God, is also profitable.

and went to Thessalonica ; Crescens to Galatia, Titus to Dalmatia. <sup>11</sup> Luke alone is with me. Take Mark and bring him with thee ; for he is useful to me for ministering. <sup>12</sup> But Tychicus I sent to Ephesus.

<sup>13</sup> The cloak, which I left at Troas with Carpus, when thou comest bring, and the books, especially the parchments.

<sup>14</sup> Alexander the coppersmith showed me much evil ; the Lord will reward him according to his works. <sup>15</sup> Of whom do thou also beware ; for he has greatly withstood our words.

<sup>16</sup> At my first defense no one took my part, but all forsook me. May it not be laid to their charge ! <sup>17</sup> But the Lord stood by me, and strengthened me ; that through me the preaching might be fully accomplished, and all the Gentiles might hear ; and I was delivered out of the mouth of the lion. <sup>18</sup> The Lord will deliver me from every evil work, and will bring me safe to his heavenly kingdom ; to whom be the glory, forever and ever. Amen.

<sup>19</sup> Salute Prisca and Aquila, and the house of Onesiphorus.

<sup>20</sup> Erastus abode in Corinth, but Trophimus I left in Miletus sick.

<sup>21</sup> Earnestly endeavor to come before winter. Eubulus salutes thee, and Pudens, and Linus, and Claudia, and all the brethren.

<sup>22</sup> The Lord be with thy spirit. Grace be with you.

## THE LETTER OF PAUL TO TITUS.

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**I.** <sup>1</sup>Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness; <sup>2</sup>upon hope of eternal life, which God, who can not lie, promised before eternal ages, <sup>3</sup>but in its own times manifested his word in the preaching, with which I was intrusted according to the commandment of our Savior God; <sup>4</sup>to Titus, a true child according to the common faith: Grace and peace, from God the Father and Christ Jesus our Savior.

<sup>5</sup>For this cause I left thee in Crete, that thou shouldest set in order the things that are lacking, and appoint elders in each city, as I directed thee; <sup>6</sup>if any one is without reproach, the husband of one wife, having believing children who are not accused of rioting or unruly. <sup>7</sup>For the <sup>a</sup>bishop must be without reproach, as God's steward; not self-willed, not soon angry, not given to wine, not a striker, not greedy of base gain; <sup>8</sup>but hospitable, a lover of the good, discreet, righteous, holy, self-controlled; <sup>9</sup>holding fast the faithful word which is according to the teaching, that he may be able both to exhort in the

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<sup>a</sup> Or, overseer.

healthful teaching and to convict the gainsayers. <sup>10</sup> For there are many unruly men, vain talkers and deceivers, especially they of the circumcision; <sup>11</sup> whose mouths must be stopped, who overturn whole houses, teaching things which they ought not, for the sake of base gain. <sup>12</sup> One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. <sup>13</sup> This testimony is true. For which cause reprove them sharply, that they may be <sup>a</sup> sound in the faith; <sup>14</sup> not giving heed to Jewish fables, and commandments of men, who turn away from the truth.

<sup>15</sup> To the pure all things are pure; but to the defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. <sup>16</sup> They profess that they know God; but by their works they deny him, being abominable, and disobedient, and for every good work reprobate.

**II.** <sup>1</sup> But do thou speak the things which become the healthful teaching; <sup>2</sup> that aged men be temperate, grave, sober, <sup>a</sup> sound in the faith, in love, in patience; <sup>3</sup> that aged women in like manner be reverent in behavior, not slanderers, not in bondage to much wine, teachers of that which is good; <sup>4</sup> that they may train the young women to love their husbands, to love their children, to be sober, <sup>5</sup> pure, workers at home, good, submitting themselves to their own husbands, in order that the word of God be not blasphemed. <sup>6</sup> The younger men in like manner exhort to be sober. <sup>7</sup> In all things showing thyself an example of good works; in teaching, showing uncorruptness, gravity, <sup>8</sup> healthful speech, that can not be condemned: in order that he that is of the contrary part may be put to shame, having no evil thing to

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<sup>a</sup> Or, healthy.

say of us. <sup>9</sup> Exhort servants to submit themselves to their own masters, to be well-pleasing in all things; not contradicting, <sup>10</sup> not purloining, but showing all good fidelity; that they may adorn the teaching of our Savior God in all things.

<sup>11</sup> For the saving grace of God appeared to all men, <sup>12</sup> instructing us that, denying ungodliness and worldly desires, we should live soberly and righteously and godly, in this present age; <sup>13</sup> looking for the blissful hope and appearing of the glory <sup>a</sup> of the great God and our Savior Jesus Christ; <sup>14</sup> who gave himself for us, that he might redeem us from all iniquity, and cleanse for himself a people for his own possession, zealous of good works.

<sup>15</sup> These things speak, and exhort, and reprove with all authority. Let no one despise thee.

**III.** <sup>1</sup> Remind them to submit themselves to rulers, to authorities, to be obedient, to be ready for every good work, <sup>2</sup> to speak evil of no one, to be averse to strife, forbearing, showing all meekness towards all men.

<sup>3</sup> For we also were once foolish, disobedient, going astray, serving manifold desires and pleasures, living in malice and envy, hateful, hating one another. <sup>4</sup> But when the kindness and the love toward man of our Savior God appeared, <sup>5</sup> not by works of righteousness which we did, but according to his mercy he saved us, through the bathing of regeneration, and renewing of the Holy Spirit; <sup>6</sup> which he poured out on us richly through Jesus Christ our Savior; <sup>7</sup> that, being justified by his grace, we should become heirs according to the hope of eternal life.

<sup>8</sup> Faithful is the saying; and concerning these things

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<sup>a</sup> Or, of our great God and Savior.

I desire thee to affirm steadfastly, that they who have believed God may be careful to maintain good works. These things are good and profitable to men. <sup>9</sup> But shun foolish questionings, and genealogies, and strifes, and fightings about the law ; for they are unprofitable and vain.

<sup>10</sup> A man that causes division, after a first and second admonition, reject ; <sup>11</sup> knowing that such an one is perverted, and sins, being self-condemned.

<sup>12</sup> When I shall send Artemas to thee, or Tychicus, earnestly endeavor to come to me to Nicopolis ; for I have decided there to winter. <sup>13</sup> Zenas the lawyer, and Apollos, send forward on their journey zealously, that nothing may be lacking to them. <sup>14</sup> And let our people also learn to maintain good works for necessary wants, that they may not be unfruitful.

<sup>15</sup> All that are with me salute thee. Salute those that love us in the faith. Grace be with you all.

## THE LETTER OF PAUL TO PHILEMON.

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<sup>1</sup> Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker, <sup>2</sup> and to Apphia the sister, and Archippus our fellow-soldier, and to the church in thy house: <sup>3</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

<sup>4</sup> I thank my God always, making mention of thee in my prayers, <sup>5</sup> hearing of thy love and faith, which thou hast toward the Lord Jesus, and to all the saints; <sup>6</sup> that the fellowship of thy faith may become effectual in the knowledge of every good thing which is in us, unto Christ. <sup>7</sup> For I had much joy and consolation in thy love, because the hearts of the saints have been refreshed through thee, brother. <sup>8</sup> Wherefore, though having much boldness in Christ to command thee that which is becoming, <sup>9</sup> yet for love's sake I beseech rather; being such a one, as Paul an old man, and now also a prisoner of Christ Jesus. <sup>10</sup> I beseech thee for my child, whom I begot in my bonds, Onesimus; <sup>11</sup> who in time past was useless to thee, but is now useful to thee and to me; <sup>12</sup> whom I sent back to thee, that is, my own heart; <sup>13</sup> whom I would have desired to keep with myself, that in thy stead he might minister to me in the bonds of the gospel. <sup>14</sup> But without

thy consent I wished to do nothing ; that thy benefit may not be as it were of necessity, but willingly. <sup>15</sup> For perhaps he departed for a time on this account, that thou mightest have him back forever ; <sup>16</sup> no longer as a servant, but above a servant, a brother beloved, especially to me, but how much more to thee, both in the flesh, and in the Lord ! <sup>17</sup> If thou countest me therefore a partner, receive him as myself.

<sup>18</sup> But if he wronged thee in any way, or owes thee anything, put that to my account. <sup>19</sup> I, Paul, have written it with my own hand, I will repay. Not to say to thee, that thou owest me also thine own self besides. <sup>20</sup> Yea, brother, let me have joy of thee in the Lord. Refresh my heart in Christ. <sup>21</sup> Having confidence in thy obedience I have written to thee, knowing that thou wilt also do more than I say.

<sup>22</sup> But at the same time be preparing for me also a lodging ; for I hope that through your prayers I shall be given to you.

<sup>23</sup> There salutes thee Epaphras, my fellow-prisoner in Christ Jesus, <sup>24</sup> Mark, Aristarchus, Demas, Luke, my fellow-workers.

<sup>25</sup> The grace of our Lord Jesus Christ be with your spirit.



## LETTER TO THE H E B R E W S.

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**I.** <sup>1</sup>God, having in many parts and in many ways spoken of old to the fathers in the prophets, <sup>2</sup>in these last days spoke to us in his Son, whom he appointed heir of all things, through whom he also <sup>3</sup>made the ages; <sup>4</sup>who, being the brightness of his glory and the impress of his substance, and upholding all things by the word of his power, when he had made a purification of sins, sat down on the right hand of the Majesty on high; <sup>5</sup>having become so much superior to the angels, as he has inherited a more excellent name than they.

<sup>6</sup> <sup>5</sup>For to whom of the angels said he ever,

My Son art thou,

I this day have begotten thee?

and again, I will be to him a Father, and he shall be to me a Son? <sup>7</sup>But when he shall again have brought the first-born into the <sup>8</sup>world, he says, And let all the angels of God worship him. <sup>9</sup>And of the angels he says,

Who makes his angels winds,

And his ministers a flame of fire;

<sup>10</sup>but of the Son,

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<sup>a</sup> Or, constituted the ages.

<sup>b</sup> *Gr.*, inhabited earth.

Thy throne, O God, is forever and ever ;

A sceptre of rectitude is the sceptre of thy kingdom ;

<sup>9</sup>Thou lovedst righteousness, and hatedst iniquity ;

Therefore God, thy God, anointed thee

With the oil of gladness above thy fellows ;

<sup>10</sup>and,

Thou, Lord, in the beginning, didst found the earth,

And the heavens are the works of thy hands ;

<sup>11</sup>They will perish, but thou abidest ;

And they all will become old, as does a garment,

<sup>12</sup>And as a mantle thou wilt roll them up, as a garment they will be changed ;

But thou art the same,

And thy years will not fail.

<sup>13</sup>But to whom of the angels has he ever said,

Sit on my right hand,

Until I make thine enemies thy footstool ?

<sup>14</sup>Are they not all ministering spirits, sent forth for service, for the sake of those about to inherit salvation ?

**II.** <sup>1</sup>On this account we ought to give the more earnest heed to the things we have heard, lest perhaps we drift past them. <sup>2</sup>For if the word spoken through angels proved steadfast, and every transgression and disobedience received just retribution, <sup>3</sup>how shall we escape, if we neglect so great a salvation ; which had its beginning in being spoken through the Lord, and was made sure to us by those who heard, <sup>4</sup>God testifying with them by signs, and wonders, and many kinds of miracles, and distributions of the Holy Spirit, according to his own will ?

<sup>5</sup>For not to angels did he put in subjection the

\*world that is to be, about which we speak. <sup>6</sup> But one in a certain place testified, saying,

What is man, that thou art mindful of him ;  
Or the son of man, that thou visitest him ?

<sup>7</sup> Thou madest him a little lower than the angels ;  
Thou crownedst him with glory and honor ;  
And didst set him over the works of thy hands ;

<sup>8</sup> Thou didst put all things in subjection under his feet.

For in that he put all in subjection to him, he left nothing that is not subjected to him. But now we do not yet see all things put in subjection to him.

<sup>9</sup> But we behold him, who was made a little lower than the angels, Jesus, on account of the suffering of death, crowned with glory and honor, in order that he by the grace of God might taste death for every one.

<sup>10</sup> For it became him, on account of whom are all things, and through whom are all things, in bringing many sons to glory, to perfect through sufferings the \*author of their salvation. <sup>11</sup> For both the sanctifier and the sanctified are all of one ; for which cause he is not ashamed to call them brethren, <sup>12</sup> saying,

I will declare thy name to my brethren ;

In the midst of the congregation I will sing praise to thee.

<sup>13</sup> And again, I will put my trust in him. And again, Behold, I and the children whom God gave me. <sup>14</sup> Since then the children are partakers of flesh and blood, he also in like manner partook in the same ; that through death he might destroy him who had the power of death, that is, the Devil ; <sup>15</sup> and might deliver all those who, through fear of death, were all their lifetime subject to bondage.

\* Gr., future inhabited earth.

† Or, captain.

<sup>16</sup> For surely he does not succor angels; but he succors the seed of Abraham. <sup>17</sup> Wherefore, it behoved him in all things to be made like his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. <sup>18</sup> For in that he himself has suffered being tempted, he is able to help those who are tempted.

**III.** <sup>1</sup> Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus, <sup>2</sup> who was faithful to him that appointed him, as also was Moses in all His house. <sup>3</sup> For he has been accounted worthy of more glory than Moses, by so much as he who built the house has more honor than the house. <sup>4</sup> For every house is builded by some one; but he who built all things is God. <sup>5</sup> And Moses indeed was faithful in all His house as a servant, for a testimony of the things which were to be afterward spoken; <sup>6</sup> but Christ as son over His house; whose house are we, if we hold fast the boldness and the glorying of our hope firm to the end.

<sup>7</sup> Wherefore, as the Holy Spirit says,

To-day, if ye hear his voice,

<sup>8</sup> Harden not your hearts, as in the provocation,  
In the day of the temptation in the wilderness;

<sup>9</sup> Where your fathers tempted me, in proving me,  
And saw my works, forty years.

<sup>10</sup> Wherefore, I was displeased with that generation;  
And I said, They always go astray in their heart,  
And they did not know my ways;

<sup>11</sup> As I swore in my wrath,  
They shall not enter into my rest.

<sup>12</sup> Take heed, brethren, lest there shall be in any one of you an evil heart of unbelief, in falling away

from the living God. <sup>13</sup> But exhort one another daily, as long as it is called To-day, that no one of you may be hardened through the deceitfulness of sin. <sup>14</sup> For we have become partakers of Christ, if we hold fast the beginning of our confidence firm to the end. <sup>15</sup> While it is said, To-day, if ye hear his voice, harden not your hearts as in the provocation. <sup>16</sup> Who then, when they had heard, provoked? Was it not all who came forth out of Egypt through Moses? <sup>17</sup> And with whom was he displeased forty years? Was it not with those who sinned? whose carcasses fell in the wilderness. <sup>18</sup> And to whom did he swear, that they should not enter into his rest, but to those who were disbelieving? <sup>19</sup> And we see that they were not able to enter in, because of unbelief.

**IV.** <sup>1</sup> Let us fear therefore lest, a promise being still left us of entering into his rest, any one of you should seem to have come short of it. <sup>2</sup> For we have had glad tidings preached to us even also as they; but the word which they heard did not profit them, not being mingled in faith with those who heard. <sup>3</sup> For we who believed do enter into the rest, even as he has said, As I swore in my wrath, they shall not enter into my rest; although the works were finished from the foundation of the world. <sup>4</sup> For he has spoken in a certain place of the seventh day thus, And God rested on the seventh day from all his works; <sup>5</sup> and in this place again, They shall not enter into my rest.

<sup>6</sup> Since then it remains for some to enter into it, and they to whom glad tidings were formerly preached entered not in because of disbelief, <sup>7</sup> again he designates a certain day, To-day, (saying in David, after so long a time, as has before been said,)

To-day, if ye hear his voice,  
Harden not your hearts.

<sup>8</sup> For if Joshua had given them rest, he would not afterward have spoken about another day.

<sup>9</sup> So then, there remains a Sabbath-rest to the people of God. <sup>10</sup> For he that entered into his rest, himself also rested from his works, as God did from his own. <sup>11</sup> Let us therefore earnestly endeavor to enter into that rest, that no one may fall after the same example of disbelief.

<sup>12</sup> For the word of God is living, and effectual, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and is a discerner of the thoughts and intents of the heart. <sup>13</sup> And there is no creature that is not manifest in his sight; but all things are naked and laid bare to the eyes of him with whom we have to do.

<sup>14</sup> Having therefore a great high priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. <sup>15</sup> For we have not a high priest who can not sympathize with our infirmities, but who has in all points been tempted like as we are, apart from sin. <sup>16</sup> Let us therefore come boldly to the throne of grace, that we may receive mercy, and find grace for well-timed help.

**V.** <sup>1</sup> For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; <sup>2</sup> being able to bear with the ignorant and erring, since he himself also is encompassed with infirmity; <sup>3</sup> and on account of it he is bound, as for the people, so also for himself, to make offering for sins. <sup>4</sup> And no one takes to himself the honor, unless he is called by God, as was also Aaron. <sup>5</sup> So Christ also did not glorify himself to become high priest, but he who spoke to him,

Thou art my Son,  
I this day have begotten thee ;  
<sup>4</sup>as also in another place, he says,  
Thou art a priest forever,  
After the order of Melchizedek ;  
<sup>1</sup>who, in the days of his flesh offering prayers and supplications, with strong crying and tears, to him who was able to save him out of death, and being heard on account of his godly fear, <sup>8</sup>though he was a Son yet learned obedience from what he suffered, <sup>9</sup>and being perfected became the author of eternal salvation to all who obey him ; <sup>10</sup>addressed by God as High Priest, after the order of Melchizedek.

<sup>11</sup>Concerning whom we have much to say, and hard to be explained, since ye have become dull of hearing. <sup>12</sup>For though ye ought, on account of the time, to be teachers, ye again have need that some one teach you the first rudiments of the oracles of God, and have become such as have need of milk, and not of solid food. <sup>13</sup>For every one who partakes of milk is inexperienced in the word of righteousness ; for he is a babe. <sup>14</sup>But solid food belongs to those who are mature, who by use have their senses trained to discern good and evil.

**VI.** <sup>1</sup>Wherefore, leaving the elements of the doctrine of Christ, let us press on to maturity ; not laying again a foundation of repentance from dead works and faith toward God, <sup>2</sup>of teaching of immersions and laying on of hands, of resurrection of the dead and eternal judgment. <sup>3</sup>And this we will do, if God permit. <sup>4</sup>For it is impossible that they who have once been enlightened, and have tasted of the heavenly gift, and become partakers of the Holy Spirit, <sup>5</sup>and have tasted the good word of God and the powers of the coming age, <sup>6</sup>and

have fallen away, should again be renewed to repentance; seeing they are crucifying to themselves the Son of God afresh, and putting him to open shame. <sup>7</sup> For the ground which has drunk in the rain that often comes on it, and brings forth herbs fit for those for whose sake it is also tilled, partakes of blessing from God; <sup>8</sup> but if it bears thorns and thistles it is rejected, and is near to cursing; whose end is to be burned.

<sup>9</sup> But, beloved, we are persuaded better things concerning you, and things that accompany salvation, though we thus speak. <sup>10</sup> For God is not unrighteous to forget your work, and the love which ye showed toward his name, in that ye ministered to the saints, and still do minister. <sup>11</sup> But we desire that each one of you show the same diligence, for the full assurance of the hope to the end; <sup>12</sup> that ye may not become slothful, but imitators of those who through faith and long-suffering inherit the promises. <sup>13</sup> For when God made the promise to Abraham, since he could swear by no one greater, he swore by himself, <sup>14</sup> saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. <sup>15</sup> And so, having patiently endured, he obtained the promise. <sup>16</sup> For men indeed swear by the greater; and the oath serves them for confirmation as an end of all gain-saying. <sup>17</sup> Wherein God, wishing to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath; <sup>18</sup> that through two immutable things, in which it is impossible that God should lie, we may have strong encouragement, who fled for refuge to lay hold on the hope set before us, <sup>19</sup> which we have as an anchor of the soul, sure and steadfast, and entering into that within the vail; <sup>20</sup> where as forerunner for us Jesus



entered, having become, after the order of Melchizedek, a high priest forever.

**VII.** <sup>1</sup> For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup> to whom also Abraham divided a tenth of all; being first by the interpretation of his name King of righteousness, and then also King of Salem, that is, King of peace; <sup>3</sup> without father, without mother, without table of descent, having neither beginning of days, nor end of life, but likened to the Son of God, abides a priest continually.

<sup>4</sup> Now behold how great this man was, to whom Abraham, the patriarch, gave a tenth of the spoils. <sup>5</sup> And those of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham; <sup>6</sup> but he whose descent is not reckoned from them has taken tithes of Abraham, and has blessed him who had the promises. <sup>7</sup> And without any gainsaying, the less is blessed by the better. <sup>8</sup> And here indeed men who die receive tithes; but there, one received them of whom it is testified that he lives. <sup>9</sup> And so to speak, through Abraham Levi even, who receives tithes, has paid tithes; <sup>10</sup> for he was yet in the loins of his father, when Melchizedek met him.

<sup>11</sup> If therefore perfection was through the Levitical priesthood (for upon it the people have received the law), what further need was there that a different priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? <sup>12</sup> For the priesthood being changed, of necessity there comes also a change of law. <sup>13</sup> For he, of whom these things

are spoken, has taken part in a different tribe, from which no one has given attendance at the altar. <sup>14</sup> For it is evident that our Lord has arisen out of Judah ; as to which tribe Moses spoke nothing concerning priests. <sup>15</sup> And this is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest, <sup>16</sup> who has been made a priest, not after the law of a fleshly commandment, but after the power of an indissoluble life. <sup>17</sup> For it is testified of him,

Thou art a priest forever,

After the order of Melchizedek.

<sup>18</sup> For on the one hand, there comes an annulling of a previous commandment, on account of its weakness and unprofitableness,—<sup>19</sup> for the law completed nothing,—and on the other a bringing in of a better hope, through which we draw near to God.

<sup>20</sup> And inasmuch as it was not without the taking of an oath,—<sup>21</sup> for they indeed became priests without taking an oath, but he with an oath through him who said to him, The Lord swore and will not repent, thou art a priest forever,—<sup>22</sup> by so much also has Jesus become a surety of a better covenant. <sup>23</sup> And they indeed have become priests many in number, because they were forbidden by death to continue ; <sup>24</sup> but he, because he abides forever, has his priesthood <sup>a</sup> unchangeable. <sup>25</sup> Whence also he is able to save to the end those who come to God through him, since he ever lives to intercede for them.

<sup>26</sup> For such a high priest became us, holy, harmless, undefiled, separated from sinners, and made higher than the heavens ; <sup>27</sup> who is not under a daily necessity, like those high priests, of offering sacrifices, first

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<sup>a</sup> Or, untransmissible, or, inalienable.

for his own sins, and then for those of the people ; for this he did once for all, in offering himself. <sup>28</sup> For the law appoints men high priests who have infirmity ; but the word of the oath which came after the law, appoints the Son, who is perfected forever.

**VIII.** <sup>1</sup> Now of the things which we are saying, <sup>2</sup> a chief point is this : We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens ; <sup>3</sup> a minister of the holy places, and of the true tabernacle, which the Lord pitched, and not man.

<sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices ; wherefore it is necessary, that this one also have something which he may offer. <sup>4</sup> Now if he were on earth, he would not be a priest at all, since there are those who offer the gifts according to law, <sup>5</sup> who serve in an outline and a shadow of the heavenly things, as Moses was divinely instructed, when he was about to make the tabernacle ; for, See, says he, that thou make all things according to the example which was showed thee in the mount. <sup>6</sup> But now he has obtained a more excellent ministry, by so much as he is mediator of a better covenant also, which has been established upon better promises.

<sup>7</sup> For if that first covenant had been faultless, place would not be sought for the second. <sup>8</sup> For finding fault with them, he says,

Behold, days are coming, says the Lord,  
When I will complete with the house of Israel,  
And with the house of Judah, a new covenant,  
Not according to the covenant that I made with  
their fathers,  
In the day when I took hold of their hand,

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\* Or, the sum of what we have said.

To lead them out of the land of Egypt ;  
Because they abode not in my covenant,  
And I regarded them not, says the Lord.

<sup>10</sup> Because this is the covenant that I will covenant with the house of Israel,  
After those days, says the Lord,  
Putting my laws into their mind,  
And on their heart I will write them ;  
And I will be to them a God,  
And they shall be to me a people ;

<sup>11</sup> And they will not teach,  
Each one his neighbor, and each one his brother,  
Saying, Know the Lord ;  
Because all will know me, from the least to the greatest of them ;

<sup>12</sup> Because I will be merciful to their iniquities,  
And their sins I will remember no more.

<sup>13</sup> In that he says, A new covenant, he has made the first one old. Now that which is growing old, and wearing out with age, is ready to vanish away.

**IX.** <sup>1</sup> Now the first covenant had also ordinances of service, and its sanctuary, one belonging to this world. <sup>2</sup> For a tabernacle was prepared ; the first, in which is the lamp-stand, and the table, and the show-bread, which is called the holy place ; <sup>3</sup> and beyond the second vail, a tabernacle which is called the holy of holies, <sup>4</sup> containing the golden censer, and the ark of the covenant overlaid on every side with gold, in which was a golden pot containing the manna, and the rod of Aaron which budded, and the tables of the covenant, <sup>5</sup> and above it cherubim of glory overshadowing the mercy-seat ; concerning which things we can not now speak particularly.

<sup>6</sup> These things being thus prepared, into the first tabernacle the priests go continually, performing

their service; <sup>7</sup> but into the second, the high priest alone, once a year, not without blood, which he offers for himself, and for the sins of ignorance of the people; <sup>8</sup> the Holy Spirit signifying this, that the way into the holy places has not yet been made manifest, while the first tabernacle is yet standing; <sup>9</sup> which is a figure for the time present, according to which are offered both gifts and sacrifices, unable to perfect the worshiper as to the conscience; <sup>10</sup> which are only with foods and drinks, and various immersions, ordinances of the flesh, imposed until a time of reformation. <sup>11</sup> But Christ, having come as a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands (that is, not of this creation), <sup>12</sup> and not through the blood of goats and calves but through his own blood, entered once for all into the holy places, obtaining eternal redemption. <sup>13</sup> For if the blood of goats and butts, and ashes of a heifer sprinkling those who have been defiled, sanctifies to the purification of the flesh; <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God? <sup>15</sup> And for this cause he is mediator of a new covenant, in order that, death having taken place for the redemption of the transgressions that were under the first covenant, they who have been called may receive the promise of the eternal inheritance.

<sup>16</sup> For where there is a <sup>a</sup> testament, there must also of necessity be brought in the death of the testator.

<sup>17</sup> For a testament is of force after men are dead; since it is of no strength at all while the testator is living.

<sup>18</sup> Wherefore, neither has the first covenant been

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<sup>a</sup> The same Greek word means covenant and also testament.

dedicated without blood. <sup>10</sup> For, when Moses had spoken every commandment to all the people according to the law, he took the blood of the calves and of the goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, <sup>20</sup> This is the blood of the covenant, which God commanded in respect to you. <sup>21</sup> And moreover, the tabernacle, and all the vessels of the service, he in like manner sprinkled with the blood. <sup>22</sup> And nearly all things are cleansed according to the law with blood; and apart from shedding of blood comes no remission.

<sup>23</sup> It was necessary therefore that the outlines of the things in the heavens should be cleansed with these; but the heavenly things themselves, with better sacrifices than these. <sup>24</sup> For Christ entered not into holy places made with hands, figures of the true; but into heaven itself, now to appear in the presence of God for us; <sup>25</sup> nor yet that he should many times offer himself, as the high priest enters into the holy places every year with blood of others; <sup>26</sup> for then must he many times have suffered since the foundation of the world; but now once, at the end of the ages, he has been manifested to put away sin through the sacrifice of himself. <sup>27</sup> And inasmuch as it is appointed to men once to die, but after this, judgment; <sup>28</sup> so also the Christ, having been once offered to bear the sins of many, will to those who wait for him appear a second time apart from sin, unto salvation.

**X.** <sup>1</sup> For the law having a shadow of the good things to come, not the very picture of the things, can never, with the same sacrifices which they offer year by year continually, perfect those who come to them. <sup>2</sup> For then would they not have ceased to be offered, because the worshipers would have had no

more consciousness of sins, having been once cleansed?

<sup>3</sup> But in those sacrifices there is a remembrance made of sins year by year. <sup>4</sup> For it is impossible that the blood of bulls and of goats should take away sins.

<sup>5</sup> Wherefore, when he enters into the world, he says,  
Sacrifice and offering thou didst not wish,

But a body didst thou prepare for me;

<sup>6</sup> In whole burnt-offerings, and sin-offerings, thou hadst no pleasure.

<sup>7</sup> Then said I, Lo, I am come,

In the volume of the book it is written concerning me,

To do thy will, O God.

<sup>8</sup> Saying above, Sacrifices and offerings and whole burnt-offerings and sin-offerings thou didst not wish, nor hadst pleasure therein, which are offered according to the law, <sup>9</sup> then has he said, Lo, I am come to do thy will. He takes away the first, that he may establish the second. <sup>10</sup> In which will we have been sanctified, through the offering of the body of Jesus Christ once for all.

<sup>11</sup> And every priest indeed stands daily ministering, and offering many times the same sacrifices, which can never take away sins; <sup>12</sup> but he, having offered one sacrifice for sins, for ever sat down on the right hand of God; <sup>13</sup> from henceforth waiting until his enemies be made his footstool. <sup>14</sup> For by one offering he has perfected forever those who are sanctified. <sup>15</sup> Moreover, the Holy Spirit also testifies to us; for after he had said, <sup>16</sup> This is the covenant that I will covenant with them after those days, says the Lord, putting my laws on their hearts, and on their mind I will write them, <sup>17</sup> and their sins and their transgressions I will remember no more. <sup>18</sup> But where there is remission of these, there is no longer a sin-offering.

<sup>19</sup> Having therefore, brethren, boldness for the entrance into the holy places by the blood of Jesus, which he instituted for us, <sup>20</sup> a new and living way, through the vail, that is to say, his flesh; <sup>21</sup> and having a great priest over the house of God; <sup>22</sup> let us come with a true heart in fullness of faith, having had our hearts sprinkled from an evil conscience; and having had our body washed with pure water, <sup>23</sup> let us hold fast the confession of the hope without wavering, for he is faithful who promised; <sup>24</sup> and let us consider one another, to incite to love and to good works; <sup>25</sup> not forsaking the gathering of ourselves together, as is the custom of some, but exhorting, and so much the more as ye see the day approaching.

<sup>26</sup> For if we are willfully sinning, after having received the knowledge of the truth, there no longer remains a sin-offering, <sup>27</sup> but a certain fearful looking for of judgment, and a fiery indignation which is about to devour the adversaries. <sup>28</sup> One who has rejected Moses' law dies without mercy, on the testimony of two or three witnesses. <sup>29</sup> Of how much worse punishment, think ye, will he be judged worthy, who has trampled under foot the Son of God, and has accounted the blood of the covenant, wherewith he was sanctified, a defiled thing, and has insulted the Spirit of grace? <sup>30</sup> For we know him who said, To me belongs vengeance; I will recompense; and again, The Lord will judge his people. <sup>31</sup> It is a fearful thing to fall into the hands of the living God.

<sup>32</sup> But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; <sup>33</sup> partly, whilst ye were made a spectacle both by reproaches and afflictions; and partly, in that ye became partakers with those who were so used. <sup>34</sup> For ye sympathized with the prison-



ers, and ye took joyfully the plundering of your goods, knowing that ye have yourselves a better possession and an abiding one.

<sup>35</sup> Cast not away therefore your boldness, which has great recompense. <sup>36</sup> For ye have need of patience that having done the will of God ye may receive the promise. <sup>37</sup> For yet a very little while, the Coming One will come, and will not delay. <sup>38</sup> But, my righteous one shall live by faith; and if he draw back, my soul has no pleasure in him. <sup>39</sup> But we are not of those who draw back to perdition; but of those who have faith to the saving of the soul.

**XI.** <sup>1</sup> Now faith is an assurance of things hoped for, a conviction of things not seen. <sup>2</sup> For in this the elders obtained a good testimony.

<sup>3</sup> By faith we perceive <sup>4</sup> that the ages have been framed by God's word, so that what is seen has not arisen out of things which appear.

<sup>4</sup> By faith Abel offered to God a more excellent sacrifice than Cain, through which he received testimony that he was righteous, God testifying of his gifts; and through it, being dead, he yet speaks.

<sup>5</sup> By faith Enoch was translated, so as not to see death; and he was not found, because God translated him; for before his translation, he has had the testimony that he pleased God. <sup>6</sup> And apart from faith it is impossible to please him; for he who comes to God must believe that he is, and that he becomes a rewarder to those who seek after him.

<sup>7</sup> By faith Noah, being divinely instructed concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

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\* Or, that the ages were constituted.

<sup>8</sup> By faith Abraham when called obeyed, to go forth into a place which he was about to receive for an inheritance, and went forth, not knowing whither he was going. <sup>9</sup> By faith he sojourned in the land of promise, as a foreign land, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; <sup>10</sup> for he waited for the city which has the foundations, whose builder and maker is God.

<sup>11</sup> By faith Sarah herself also received power to conceive seed, even when she was past age, because she accounted him faithful who promised. <sup>12</sup> Wherefore also there sprang from one, and him become as dead, as many as the stars of heaven in multitude, and as the sand which is by the seashore innumerable.

<sup>13</sup> In faith these all died, not having received the promises, but having seen them from afar, and greeted them, and confessed that they were strangers and sojourners on the earth. <sup>14</sup> For they that say such things declare plainly, that they are seeking a country. <sup>15</sup> And if indeed, they had kept in mind that from which they came out, they would have had opportunity to return. <sup>16</sup> But now they long for a better country, that is, a heavenly; wherefore God is not ashamed of them to be called their God; for he prepared for them a city.

<sup>17</sup> By faith Abraham, being tried, has offered Isaac; and he who had gladly received the promises was offering his only begotten, <sup>18</sup> of whom it was said, In Isaac shall thy seed be called; <sup>19</sup> accounting that God is able even to raise from the dead; whence he did also as in a figure receive him back.

<sup>20</sup> By faith Isaac blessed Jacob and Esau, concerning things about to be.

<sup>21</sup> By faith Jacob, when dying, blessed each of the

sons of Joseph ; and he worshiped [ leaning ] on the top of his staff.

<sup>22</sup> By faith Joseph, when dying, made mention of the departure of the sons of Israel, and commanded concerning his bones.

<sup>23</sup> By faith Moses, when born, was hidden three months by his parents, because they saw that the child was fair ; and they were not afraid of the king's edict.

<sup>24</sup> By faith Moses, when grown up, refused to be called son of a daughter of Pharaoh ; <sup>25</sup> choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; <sup>26</sup> accounting the reproach of the Christ greater riches than the treasures of Egypt ; for he looked away to the reward.

<sup>27</sup> By faith he left Egypt, not fearing the wrath of the king ; for he endured, as seeing him who is invisible.

<sup>28</sup> By faith he has instituted the passover, and the affusion of the blood, that the destroyer of the first-born might not touch them.

<sup>29</sup> By faith they passed through the Red sea as by dry land ; which the Egyptians attempting were swallowed up.

<sup>30</sup> By faith the walls of Jericho fell, after they had been encompassed for seven days.

<sup>31</sup> By faith Rahab the harlot did not perish with those who disbelieved, after having received the spies with peace.

<sup>32</sup> And what more shall I say ? For the time will fail me if I tell about Gideon, Barak, Samson, Jephthah ; of David also and Samuel and the prophets ; <sup>33</sup> who through faith overcame kingdoms, wrought righteousness, obtained promises, shut the mouths of lions, <sup>34</sup> quenched the power of fire, escaped the

edge of the sword, from weakness were made strong, became mighty in war, turned to flight armies of aliens. <sup>35</sup> Women received their dead, by a resurrection; and others were tortured, not accepting the deliverance, that they might obtain a better resurrection. <sup>36</sup> And others had trial of mockings, and scourgings, and, moreover, of bonds and imprisonment. <sup>37</sup> They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheep-skins and goats' skins, being destitute, afflicted, ill-treated; <sup>38</sup> of whom the world was not worthy; wandering in deserts and mountains and caves, and the holes of the earth.

<sup>39</sup> And all these, having obtained a good testimony through their faith, did not receive the promise; <sup>40</sup> God having provided something better concerning us, that apart from us they should not be perfected.

**XII.** <sup>1</sup> Therefore, let us also, having so great a cloud of witnesses surrounding us, put off every weight, and the easily besetting sin, and run with patience the race that is set before us, <sup>2</sup> looking away to the author and perfecter of the faith, Jesus; who for the joy set before him endured the cross, despising shame, and has sat down on the right hand of the throne of God. <sup>3</sup> For consider him who has endured such gainsaying of sinners against <sup>4</sup> himself; that ye become not weary, fainting in your souls.

<sup>4</sup> Not yet did ye resist unto blood, contending against sin; <sup>5</sup> and ye have forgotten the exhortation, which discourses with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when reproved by him;

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*\*Several of the earliest documents read themselves.*

<sup>6</sup> For whom the Lord loves he chastens,  
And scourges every son whom he receives.

<sup>7</sup> It is for chastening that ye endure; God deals with you as with sons; for what son is there whom his father chastens not? <sup>8</sup> But if ye are without chastening, of which all have become partakers, then are ye bastards, and not sons. <sup>9</sup> Furthermore, we had the fathers of our flesh as chasteners, and we revered them; shall we not much rather be in subjection to the Father of spirits, and live? <sup>10</sup> For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. <sup>11</sup> Now all chastening for the present indeed seems to be not joyous, but grievous; afterward, it yields the peaceable fruit of righteousness, to those who have been trained thereby.

<sup>12</sup> Wherefore lift up the relaxed hands, and the palsied knees; <sup>13</sup> and make straight paths for your feet, that the lame be not turned out of the way, but rather be healed. <sup>14</sup> Pursue peace with all, and the sanctification, apart from which no man shall see the Lord; <sup>15</sup> looking diligently, lest there be any one coming short of the grace of God; lest any root of bitterness springing up trouble you, and the many be thereby defiled; <sup>16</sup> lest there be any fornicator, or profane person, as Esau, who for a single meal sold his birthright. <sup>17</sup> For ye know that even when afterward wishing to inherit the blessing, he was rejected (for he found no place of repentance); though he sought after it with tears.

<sup>18</sup> For ye have not come to a mount that is touched, and burning with fire, nor to blackness, and darkness, and tempest, <sup>19</sup> and the sound of a trumpet, and the voice of words; which voice they who heard entreated that

no word more should be spoken to them; <sup>20</sup> for they could not bear that which was charged, Even if a beast touch the mountain, it shall be stoned; <sup>21</sup> and so terrible was the sight, that Moses said, I am terrified, and trembling. <sup>22</sup> But ye have come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to <sup>a</sup> myriads of angels, <sup>23</sup> to the general assembly and church of the first-born, who are enrolled in heaven, and to God the Judge of all, and to the spirits of righteous men perfected; <sup>24</sup> and to Jesus the mediator of a new covenant, and to the blood of sprinkling, that speaks better than Abel.

<sup>25</sup> See that ye refuse not him who speaks; for if they did not escape, refusing him who declared the divine will on earth, much more shall not we, who turn away from him who speaks from heaven; <sup>26</sup> whose voice then shook the earth; but now he has promised, saying, Yet once more I will shake, not the earth only, but also heaven. <sup>27</sup> And this, Yet once more, signifies the removing of the things shaken, as of things that have been made, that the things which are not shaken may abide.

<sup>28</sup> Wherefore, receiving a kingdom which can not be shaken, let us have grace whereby we may serve God acceptably, with reverence and fear; <sup>29</sup> for our God is a consuming fire.

**XIII.** <sup>1</sup> Let brotherly love abide.

<sup>2</sup> Do not forget hospitality; for thereby some entertained angels unawares.

<sup>3</sup> Remember the prisoners, as bound with them; those ill-treated, as being yourselves also in the body.

<sup>4</sup> Let marriage be honored by all, and let the bed be

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<sup>a</sup> Or, innumerable hosts, the general assembly of angels, and the church of the first-born.

undefiled ; for fornicators and adulterers God will judge.

<sup>5</sup> Let your disposition be without love of money, content with what ye have ; for he himself has said, I will never leave thee, nor forsake thee. <sup>6</sup> So that we confidently say,

The Lord is my helper, and I will not fear ;

What shall man do to me ?

<sup>7</sup> Remember those who were your leaders, who spoke to you the word of God ; and observing the issue of their manner of life, imitate their faith.

<sup>8</sup> Jesus Christ is yesterday and to-day the same, yea and forever. <sup>9</sup> Be not carried away with manifold and strange teachings ; for it is good that the heart be confirmed with grace, not with foods, which did not profit those who walked therein.

<sup>10</sup> We have an altar, from which they have no right to eat who serve the tabernacle. <sup>11</sup> For the bodies of those beasts, whose blood is brought into the holy places through the high priest as an offering for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. <sup>13</sup> Therefore let us go forth to him without the camp, bearing his reproach. <sup>14</sup> For here we have not an abiding city, but are seeking for the one that is to be.

<sup>15</sup> Through him therefore let us offer up a sacrifice of praise to God continually, that is, the fruit of lips that give thanks to his name. <sup>16</sup> But to do good and to distribute forget not ; for with such sacrifices God is well pleased.

<sup>17</sup> Obey those who are your leaders, and submit ; for it is they who watch in behalf of your souls, as those who are to give account ; that they may do this with

joy, and not with sighing, for this would be unprofitable for you.

<sup>18</sup> Pray for us ; for we are persuaded that we have a good conscience, in all things wishing to deport ourselves well. <sup>19</sup> But I the more earnestly exhort you to do this, that I may the more quickly be restored to you.

<sup>20</sup> Now the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of the sheep in virtue of the blood of an eternal covenant, <sup>21</sup> make you perfect in every good thing to do his will, working in us that which is well pleasing in his sight, through Jesus Christ ; to whom be the glory, forever and ever. Amen.

<sup>22</sup> But I exhort you, brethren, bear with the word of exhortation ; for I have written to you in few words.

<sup>23</sup> Know that our brother Timothy has been set at liberty ; with whom, if he come shortly, I will see you.

<sup>24</sup> Salute all your leaders, and all the saints. Those from Italy salute you.

<sup>25</sup> Grace be with you all. Amen.

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• *Many ancient documents read you.*



## THE GENERAL LETTER OF JAMES.

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**I.** <sup>1</sup> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion, greeting.

<sup>2</sup> Account it all joy, my brethren, when ye fall into manifold temptations; <sup>3</sup> knowing that the proving of your faith works patience. <sup>4</sup> And let patience have a perfect work, in order that ye may be mature and complete, in nothing lacking.

<sup>5</sup> But if any one of you is lacking in wisdom, let him ask from God, who gives to all simply, and upbraids not, and it will be given him. <sup>6</sup> But let him ask in faith, nothing doubting; for he that doubts is like a wave of the sea driven by the wind and tossed. <sup>7</sup> For let not that man suppose that he will receive anything from the Lord; <sup>8</sup> a man of two minds, unstable in all his ways.

<sup>9</sup> But let the lowly brother glory in his exaltation; <sup>10</sup> and the rich, in his humiliation; because as the flower of grass he will pass away. <sup>11</sup> For the sun rises with the burning heat, and withers the grass, and its flower falls off, and the beauty of its appearance perishes; so also will the rich man fade in his goings. <sup>12</sup> Happy is a man that endures temptation; because, when he becomes approved, he will receive the

crown of life, which He has promised to those who love him.

<sup>13</sup> Let no one say when he is tempted, I am tempted from God; for God can not be tempted with evil, and himself tempts no one. <sup>14</sup> But each one is tempted, when by his own desire he is drawn away and enticed. <sup>15</sup> Then desire, having conceived, bears sin; and sin, when completed, brings forth death. <sup>16</sup> Be not led astray, my beloved brethren. <sup>17</sup> Every good gift and every perfect gift is from above, coming down from the Father of the lights, with whom there is no variableness, or a shadow caused by turning. <sup>18</sup> Of his own will he brought us forth with the word of truth, that we should be a kind of first fruits of his creatures.

<sup>19</sup> Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath; <sup>20</sup> for man's wrath works not God's righteousness. <sup>21</sup> Wherefore, putting off all filthiness and excess of wickedness, receive with meekness the implanted word, which is able to save your souls. <sup>22</sup> But become doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup> Because if any one is a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror. <sup>24</sup> For he beheld himself, and has gone away; and straightway he forgot what manner of man he was. <sup>25</sup> But he who looks into a perfect law, the law of freedom, and remains by it, becoming not a forgetful hearer, but a doer of work, this man shall be happy in his doing. <sup>26</sup> If any one thinks that he is religious, while he bridles not his tongue, but deceives his heart, this man's religious service is vain. <sup>27</sup> A pure and undefiled religious service before God and the Father is this: To visit orphans and widows in their affliction; to keep himself unspotted from the world.

**II.** <sup>1</sup> My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. <sup>2</sup> For if there enter into your synagogue a man with a gold ring, in bright clothing, and there enter in also a poor man in mean clothing; <sup>3</sup> and ye show regard to him that wears the gay clothing, and say, Sit thou here in a good place, and say to the poor man, Stand thou there, or, Sit under my footstool; <sup>4</sup> are ye not partial in yourselves, and become evil-thinking judges? <sup>5</sup> Hearken, my beloved brethren. Did not God choose the poor as to the world to be rich in faith, and heirs of the kingdom which he promised to those who love him? <sup>6</sup> But ye dishonored the poor man. Do not the rich oppress you, and is it not they that drag you before the judgment-seats? <sup>7</sup> Do not they blaspheme the worthy name by which ye are called?

<sup>8</sup> If however ye fulfill the royal law, according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well. <sup>9</sup> But if ye have respect to persons, ye commit sin, being convicted by the law as transgressors. <sup>10</sup> For whoever keeps the whole law, and yet sins in one point, has become guilty of all. <sup>11</sup> For he who said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou hast become a transgressor of law. <sup>12</sup> So speak, and so do, as men that are about to be judged through a law of freedom. <sup>13</sup> For judgment is merciless to him that showed no mercy. Mercy glories over judgment.

<sup>14</sup> What does it profit, my brethren, if any one say that he has faith, and have not works? Can the faith save him? <sup>15</sup> If a brother or a sister be naked, and in lack of daily food, <sup>16</sup> and one of you say to them, Go

in peace, be warmed, and be filled, but ye give them not the things needful for the body, what does it profit? <sup>17</sup> Even so faith, if it has not works, is dead in itself. <sup>18</sup> But some one will say, Thou hast faith, and I have works; show me thy faith apart from the works, and I will show thee the faith by my works. <sup>19</sup> Thou believest that God is one. Thou doest well; even the demons believe, and shudder. <sup>20</sup> But wilt thou know, O vain man, that faith apart from works is idle? <sup>21</sup> Was not Abraham our father justified by works, when he offered Isaac his son on the altar? <sup>22</sup> Thou seest that faith wrought with his works, and by works was faith perfected. <sup>23</sup> And the Scripture was fulfilled which says, And Abraham believed God, and it was reckoned to him for righteousness; and he was called God's Friend. <sup>24</sup> Ye see that by works a man is justified, and not by faith only. <sup>25</sup> And in like manner, was not also Rahab the harlot justified by works, when she received the messengers, and sent them out by another way? <sup>26</sup> For as the body apart from the spirit is dead, so also faith apart from works is dead.

**III.** <sup>1</sup> My brethren, become not many of you teachers, knowing that we shall receive greater condemnation. <sup>2</sup> For in many things we all sin. If any one sins not in word, this is a perfect man, able to bridle also the whole body. <sup>3</sup> Now if we put the bridles into the horses' mouths, that they may obey us, we turn about their whole body also. <sup>4</sup> Behold also the ships, though they are so great, and driven by fierce winds, are turned about by a very small helm, whithersoever the helmsman wishes. <sup>5</sup> So also the tongue is a little member, and boasts great things. Behold, how great a forest is kindled by how small a fire! <sup>6</sup> And the tongue is a fire: that

world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of life, and is set on fire by hell. <sup>7</sup>For every nature of wild beasts and birds, of creeping things and things in the sea, is tamed, and has been tamed, by human nature. <sup>8</sup>But the tongue no man can tame; a restless evil, full of deadly poison. <sup>9</sup>Therewith we bless the Lord and Father; and therewith we curse men, who have been made after the likeness of God. <sup>10</sup>Out of the same mouth come forth blessing and cursing. My brethren, these things ought not so to be. <sup>11</sup>Does the fountain, out of the same opening, send forth the sweet and the bitter? <sup>12</sup>Can a fig-tree, my brethren, yield olives, or a vine figs? Neither can salt water yield sweet.

<sup>13</sup>Who is wise and intelligent among you? Let him show, by his good conduct, his works in meekness of wisdom. <sup>14</sup>But if ye have bitter jealousy and party spirit in your hearts, do not glory and lie against the truth. <sup>15</sup>This wisdom is not one that comes down from above, but earthly, natural, demoniacal. <sup>16</sup>For where there is jealousy and party spirit, there is tumult and every bad deed. <sup>17</sup>But the wisdom from above is first pure, then peaceable, yielding, easily persuaded, full of mercy and good fruits, without partiality, unfeigned. <sup>18</sup>And the fruit of righteousness is being sown in peace by those who are working peace.

**IV.** <sup>1</sup>Whence are wars, and whence are battles among you? Are they not hence, from your pleasures that war in your members? <sup>2</sup>Ye desire, and have not; ye kill, and envy, and cannot obtain; ye fight and war. Ye have not, because ye ask not; <sup>3</sup>ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures. <sup>4</sup>Adulteresses,

know ye not that the friendship of the world is enmity with God? Whoever therefore wishes to be a friend of the world makes himself an enemy of God. <sup>5</sup>Or do ye think that the Scripture <sup>a</sup>says in vain, the Spirit he made to dwell in us has jealous longings? <sup>6</sup>But he gives the more grace. Wherefore he says,

God resists the proud,

But gives grace to the lowly.

<sup>7</sup>Submit yourselves therefore to God. But resist the Devil, and he will flee from you. <sup>8</sup>Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. <sup>9</sup>Sorrow, and mourn, and weep; let your laughter be turned into mourning, and your joy into heaviness. <sup>10</sup>Humble yourselves in the sight of the Lord, and he will exalt you.

<sup>11</sup>Do not speak against one another, brethren. He that speaks against a brother, or judges his brother, speaks against the law, and judges the law. But if thou judgest the law, thou art not a doer of law, but a judge. <sup>12</sup>One is the lawgiver and judge, he who is able to save and to destroy. But who art thou that judgest thy neighbor?

<sup>13</sup>Come now, ye that say, To-day or to-morrow we will go into this city and spend one year there, and trade, and get gain; (<sup>14</sup>whereas ye know not what belongs to the morrow; what is your life? for ye are a vapor, that appears for a little time, and then disappears;) <sup>15</sup>instead of your saying, If the Lord will, we shall both live, and do this or that. <sup>16</sup>But now ye glory in your boastings. All such glorying is evil. <sup>17</sup>To one therefore that knows to do good, and does it not, to him it is sin.

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<sup>a</sup> Or, speaks in vain? Does the spirit <sup>16</sup> which he made to dwell in us long unto envying?

V. <sup>1</sup>Come now, ye rich, weep, howling, for your sorrows that are coming on you. <sup>2</sup>Your riches are corrupted, and your garments are become moth-eaten. <sup>3</sup>Your gold and silver are rusted; and the rust of them will be a testimony against you, and will eat your flesh as fire. Ye heaped up treasure in the last days. <sup>4</sup>Behold, the wages of the workmen who reaped your fields, which is fraudulently kept back by you, cries out; and the cries of those who reaped have entered into the ears of the Lord of Sabaoth. <sup>5</sup>Ye have been luxurious on the earth, and lived in pleasure; ye have nourished your hearts in a day of slaughter. <sup>6</sup>Ye have condemned, ye have killed the righteous one; he does not resist you.

<sup>7</sup>Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, being patient over it, till it receive the early and latter rain. <sup>8</sup>Be ye also patient; establish your hearts, because the coming of the Lord has drawn nigh. <sup>9</sup>Murmur not one against another, brethren, that ye be not judged. Behold, the judge stands before the doors. <sup>10</sup>Take, brethren, the prophets, who spoke in the name of the Lord, for an example of affliction, and of long-suffering. <sup>11</sup>Behold, we count those happy who patiently endured. Ye have heard of the patience of Job, and have seen the end of the Lord's dealings; that the Lord is very pitiful, and of tender mercy.

<sup>12</sup>But above all things, my brethren, swear not; neither by the heaven, nor by the earth, nor by any other oath; but let yours be the yea, yea, and the nay, nay; that ye fall not under condemnation.

<sup>13</sup>Is any afflicted among you? let him pray. Is any cheerful? let him sing praise. <sup>14</sup>Is any sick among you? let him call for the elders of the church: and let

them pray over him, anointing him with oil in the name of the Lord. <sup>15</sup> And the prayer of faith will save the sick, and the Lord will raise him up; and if he have committed sins, it will be forgiven him.

<sup>16</sup> Confess therefore your sins to one another, and pray for one another, that ye may be healed. The prayer of a righteous man avails much in its working. <sup>17</sup> Elijah was a man of like nature with us; and he prayed earnestly that it might not rain, and it rained not on the land for three years and six months. <sup>18</sup> And again he prayed, and the heaven gave rain, and the earth brought forth its fruit.

<sup>19</sup> My brethren, if any one among you be led astray from the truth, and one turn him; <sup>20</sup> let him know, that he who turns a sinner from the error of his way, will save a soul from death, and will cover a multitude of sins.



# THE FIRST GENERAL LETTER OF PETER.

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**I.** <sup>1</sup> Peter, an apostle of Jesus Christ, to the sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia; <sup>2</sup> elect according to the foreknowledge of God the Father, in sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied to you.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy begot us again to a living hope through the resurrection of Jesus Christ from the dead; <sup>4</sup> to an inheritance imperishable, and undefiled, and unfading, kept in heaven for you, <sup>5</sup> who by the power of God are guarded through faith, unto a salvation ready to be revealed in the last time. <sup>6</sup> Wherein ye greatly rejoice, though now for a little time, if need be, made sorrowful in manifold temptations; <sup>7</sup> that the proving of your faith, much more precious than gold that perishes but is proved through fire, may be found unto praise and glory and honor at the revelation of Jesus Christ; <sup>8</sup> whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; <sup>9</sup> receiving the end of your faith, salvation of your souls. <sup>10</sup> Con-

cerning which salvation the prophets diligently sought and searched, who prophesied of the grace toward you ; <sup>11</sup> searching into what time or what manner of time the spirit of Christ which was in them gave indication, when he testified beforehand the sufferings destined for Christ, and the glories that would follow ; <sup>12</sup> to whom it was revealed, that not to themselves, but to you they were ministering those things which now have been announced to you, through those who brought you the good news by the Holy Spirit sent from heaven ; which things angels desire to look into.

<sup>13</sup> Wherefore, girding up the loins of your mind, be sober, and hope perfectly for the grace that is to be brought to you at the revelation of Jesus Christ ; <sup>14</sup> as children of obedience, not conforming yourselves to the former desires in your ignorance ; <sup>15</sup> but as he who called you is holy, be ye yourselves holy in all your conduct ; <sup>16</sup> because it is written, Ye shall be holy, because I am holy. <sup>17</sup> And if ye call him Father, who without respect of persons judges according to each one's work, pass the time of your sojourning in fear ; <sup>18</sup> knowing that not with perishable things, silver and gold, ye were redeemed from your vain course of life handed over from your fathers, <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot ; <sup>20</sup> who was foreknown indeed before the foundation of the world, but manifested in these last times for you, <sup>21</sup> who through him believe on God, who raised him from the dead, and gave him glory ; so that your faith and hope might be on God.

<sup>22</sup> Having purified your souls in obeying the truth unto unfeigned brotherly love, love one another from the heart earnestly ; <sup>23</sup> being born again, not of perishable seed, but of imperishable, through

the word of God, which lives and abides. <sup>24</sup> Because,

All flesh is as grass,

And all its glory as the flower of grass.

The grass withers, and its flower falls off;

<sup>25</sup> But the word of the Lord abides forever.

And this is the word which was preached to you.

**II.** <sup>1</sup> Putting off therefore all wickedness, and all guile, and hypocrisies, and envyings, and all evil speakings, <sup>2</sup> as newborn babes, long for the spiritual, unadulterated milk, that by it ye may grow unto salvation; <sup>3</sup> if ye tasted that the Lord is gracious; <sup>4</sup> to whom coming, a living stone, rejected indeed by men, but with God elect, honored, <sup>5</sup> ye yourselves also, as living stones, are being built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

<sup>6</sup> Because it is contained in Scripture,

Behold, I lay in Zion a chief corner-stone, elect, honored;

And he that believes on him shall not be put to shame.

<sup>7</sup> For you therefore who believe is the honor; but for persons who disbelieve,

A stone which the builders rejected,

This became the head of the corner,

<sup>8</sup> and

A stone of stumbling and a rock of offense, persons who stumble, being disobedient to the word; to which they were also appointed. <sup>9</sup> But ye are an elect race, a kingly priesthood, a holy nation, a people for a possession; that ye should show forth the excellencies of him who called you out of darkness into his marvelous light; <sup>10</sup> who once were not

a people, but are now God's people; who had not obtained mercy, but now have obtained mercy.

<sup>11</sup> Beloved, I exhort you as foreigners and sojourners, to abstain from fleshly desires, which war against the soul; <sup>12</sup> having your conduct becoming among the Gentiles; that, wherein they speak against you as evil-doers, they may from your good works, beholding them, glorify God in the day of visitation.

<sup>13</sup> Be subject to every human institution, for the Lord's sake; whether to the king, as pre-eminent, <sup>14</sup> or to governors as sent through him for the punishment of evil-doers, and the praise of those who do well. <sup>15</sup> For so is the will of God, that with well-doing ye should silence the ignorance of foolish men; <sup>16</sup> as free, and not as having your freedom for a vail of wickedness, but as God's servants. <sup>17</sup> Honor all men: love the brotherhood; fear God; honor the king.

<sup>18</sup> Servants, be subject to your masters with all fear, not only to the good and forbearing, but also to the perverse. <sup>19</sup> For this is acceptable, if one for conscience toward God endures griefs, suffering wrongfully. <sup>20</sup> For what glory is it, if when ye sin and are beaten, ye endure it? But if when ye do well, and suffer, ye shall endure it, this is acceptable with God. <sup>21</sup> For to this ye were called; because Christ also suffered for you, leaving you an example, that ye should follow his steps; <sup>22</sup> who did no sin, nor was guile found in his mouth; <sup>23</sup> who, when he was reviled, reviled not again; when he suffered, threatened not; but committed it to him who judges righteously; <sup>24</sup> who himself bore our sins in his own body on the tree, in order that we, having died to sins, should live to righteousness, by whose stripes ye were healed. <sup>25</sup> For ye were going astray

like sheep; but have returned now to the Shepherd and Overseer of your souls.

**III.** <sup>1</sup>In like manner, ye wives, be subject to your own husbands; that even if any obey not the word, they may without the word be gained through the conduct of their wives, <sup>2</sup>when they behold your pure conduct in fear. <sup>3</sup>Whose adorning, let it not be the outward one of braiding the hair, and of wearing golden ornaments, or of putting on apparel; <sup>4</sup>but the hidden man of the heart, in that which is imperishable of the meek and quiet spirit, which in the sight of God is of great price. <sup>5</sup>For so in the old time the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands, <sup>6</sup>as Sarah obeyed Abraham, calling him lord; of whom ye became children, if ye do good, and fear no alarm.

<sup>7</sup>Ye husbands, in like manner, dwell with them according to knowledge, giving honor to the woman, as the weaker vessel, as being also joint-heirs of the grace of life; that your prayers be not hindered.

<sup>8</sup>Finally, be all of one mind, sympathizing, loving as brethren, tender-hearted, humble-minded; <sup>9</sup>not returning evil for evil, or reviling for reviling; but on the contrary blessing, because to this end ye were called, in order that ye might inherit blessing. <sup>10</sup>For,

He who wishes to love life,  
And to see good days,  
Let him refrain his tongue from evil,  
And his lips from speaking guile;

<sup>11</sup>Let him avoid evil, and do good;  
Let him seek peace, and pursue it.

<sup>12</sup>Because the eyes of the Lord are on the righteous,  
And his ears are toward their supplication;

But the face of the Lord is against those who do evil.

<sup>3</sup> And who is he that will harm you, if ye are zealous for that which is good? <sup>14</sup> But if ye should even suffer for righteousness' sake, happy are ye; and fear not their fear, nor be troubled; <sup>15</sup> but sanctify Christ as Lord in your hearts; ready always for a defence to every one that asks of you an account concerning the hope that is in you, with meekness and fear; <sup>16</sup> having a good conscience, in order that wherein ye are spoken against, they may be ashamed that falsely accuse your good conduct in Christ. <sup>17</sup> For it is better, if such should be the will of God, that ye suffer for well-doing, than for evil-doing. <sup>18</sup> Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God, 'being put to death in flesh, but made alive in spirit; <sup>19</sup> in which also he went and preached to the spirits in prison, <sup>20</sup> who were disobedient in the old time when the long-suffering of God waited in the days of Noah, while an ark was preparing, in which a few, that is, eight souls, were saved through water; <sup>21</sup> which in an antitype, immersion, now saves you also, (not the putting away of the filth of the flesh, but the <sup>a</sup>requirement of a good conscience toward God), through the resurrection of Jesus Christ; <sup>22</sup> who is on the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him.

**IV.** <sup>1</sup> Christ then having suffered in the flesh, do ye also arm yourselves with the same mind; because he who suffered in the flesh has ceased from sin; <sup>2</sup> that ye no longer may live the time which remains in the flesh by men's desires, but by God's will. <sup>3</sup> For the time past suffices to have wrought the

<sup>a</sup> Or, inquiry; or, request.

will of the Gentiles, when we walked in wantonness, lusts, excess of wine, revelings, carousings, and unbanowed idolatries; <sup>4</sup>at which thing they are astonished, as ye run not with them to the same excess of riot, speaking evil of you; <sup>5</sup>who shall give account to him who is ready to judge living and dead. <sup>6</sup>For to this end was the good news preached also to dead men, that they might be judged according to men in flesh, but live according to God in spirit.

<sup>7</sup> But the end of all things is at hand. Be therefore sober, and watch unto **prayers**; <sup>8</sup>above all things having your love toward one another earnest, because love covers a multitude of sins; <sup>9</sup>hospitable to one another, without murmuring; <sup>10</sup>according as each received a gift, ministering it among yourselves, as good stewards of God's manifold grace; <sup>11</sup>if any one speaks, as uttering God's oracles; if any one serves, as of strength which God supplies; that in all things God may be glorified, through Jesus Christ, to whom is the glory and the might, forever and ever. Amen.

<sup>12</sup> Beloved, be not astonished at the fiery test taking place among you to prove you, as though a strange thing were befalling you; <sup>13</sup>but, in so far as ye share in Christ's sufferings, rejoice; that, at the revelation of his glory also, ye may rejoice with exceeding joy. <sup>14</sup>If ye are reproached in Christ's name, happy are ye; because the Spirit of glory and that of God rests on you. <sup>15</sup>For let no one of you suffer as a murderer, or a thief, or an evil-doer, or as a busy-body in other men's matters; <sup>16</sup>but if as a Christian, let him not be ashamed but let him glorify God in this name. <sup>17</sup>Because the season is come that judgment should

begin from the house of God ; and if it begin first from us, what will be the end of those who obey not the gospel of God ? <sup>18</sup> And if the righteous is with difficulty saved, where will the ungodly and sinners appear ? <sup>19</sup> Wherefore let those also who suffer according to the will of God, commit their souls in well-doing to a faithful Creator.

V. <sup>1</sup> The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory about to be revealed ; <sup>2</sup> shepherd the flock of God which is among you, <sup>a</sup>overseeing it not by constraint but willingly, <sup>b</sup>according to God, not for base gain but with good will ; <sup>3</sup> neither as lording it over the allotted charges, but becoming examples to the flock ; <sup>4</sup> and when the chief Shepherd is manifested, ye will receive the unfading crown of glory.

<sup>5</sup> In like manner, ye younger, be subject to the elder. Yea, all of you for one another gird yourselves with humility ; because God resists the proud, but gives grace to the lowly. <sup>6</sup> Humble yourselves therefore under the mighty hand of God, that he may exalt you in due season ; <sup>7</sup> casting all your anxiety on him, because he cares for you.

<sup>8</sup> Be sober, be watchful. Your adversary the Devil as a roaring lion, is walking about, seeking whom he may devour ; <sup>9</sup> whom resist, steadfast in the faith knowing that the same sufferings are being accomplished in your <sup>c</sup>brethren that are in the world. <sup>10</sup> And the God of all grace, who called you to his eternal glory in Christ, after ye have suffered a little while, will himself perfect, establish, strengthen,

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<sup>a</sup> *Some ancient documents omit overseeing it.*

<sup>b</sup> *Some ancient documents omit according to God.*

<sup>c</sup> *Gr., brotherhood.*



<sup>a</sup>settle you. <sup>11</sup>To him be the might, forever and ever. Amen.

<sup>12</sup>Through Silvanus our faithful brother, as I consider, I have written to you in few words, exhorting, and testifying that this is the true grace of God, and therein stand. <sup>13</sup><sup>b</sup>The [church that is] in Babylon, elected with you, salutes you; and Mark, my son. <sup>14</sup>Salute one another with a kiss of love. Peace to you all, that are in Christ.

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<sup>a</sup> *Some ancient documents omit settle.*

<sup>b</sup> *Or, The sister chosen with you, in Babylon, salutes you.*

## THE SECOND GENERAL LETTER OF PETER.

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I. <sup>1</sup>Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained an equally precious faith with us in the righteousness of our God and Savior Jesus Christ: <sup>2</sup>Grace and peace be multiplied to you, in the knowledge of God and of Jesus our Lord.

<sup>3</sup>Seeing that his divine power has given us all things that belong to life and godliness, through the knowledge of him who called us by his own glory and virtue; <sup>4</sup>through which he has given us precious and exceeding great promises, that through these ye may become partakers of <sup>5</sup>the divine nature, having escaped from the corruption that is in the world by desire; <sup>5</sup>even for this very reason, adding on your part all diligence, in your faith supply virtue; and in virtue, knowledge; <sup>6</sup>and in knowledge, self-control; and in self-control, patience; and in patience, godliness; <sup>7</sup>and in godliness, brotherly affection; and in brotherly affection, love. <sup>8</sup>For if these things are yours, and abound, they cause that ye shall not be idle nor unfruitful unto the full knowledge of our Lord Jesus Christ. <sup>9</sup>For he that lacks these things is blind, not seeing afar off, having forgotten the cleansing away of his old sins. <sup>10</sup>Wherefore the

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<sup>5</sup> Or, a divine nature.

rather, brethren, earnestly endeavor to make your calling and election sure; for if ye do these things, ye will never fall. <sup>11</sup> For so will be richly supplied to you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

<sup>12</sup> Wherefore, I shall be always ready to remind you of these things, though ye know them, and are established in the truth that is with you. <sup>13</sup> And I think it right, so long as I am in this tabernacle, to stir you up by reminding you; <sup>14</sup> knowing that I must soon put off my tabernacle, as also our Lord Jesus Christ signified to me. <sup>15</sup> And I will also earnestly endeavor that at all times ye may be able after my departure to call these things to mind.

<sup>16</sup> For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but had been eye-witnesses of his majesty. <sup>17</sup> For he received from God the Father honor and glory, when such a voice was borne to him from the majestic glory, This is my beloved Son, in whom I am well pleased; <sup>18</sup> and this voice we heard borne from heaven, when we were with him in the holy mount. <sup>19</sup> And we have the prophetic word made more sure; to which ye do well that ye take heed, as to a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts; <sup>20</sup> knowing this first, that no prophecy of the Scripture comes of its own interpretation; <sup>21</sup> for prophecy was never brought by the will of man; but moved by the Holy Spirit, men spoke from God.

II. <sup>1</sup> But false prophets also arose among the people, as among you also there will be false teachers, who will stealthily bring in <sup>a</sup> heresies of perdition,

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<sup>a</sup> Or, sects.

even denying as Master him who bought them, bringing upon themselves swift perdition. <sup>2</sup> And many will follow their lasciviousness ; through whom the way of the truth will be evil spoken of. <sup>3</sup> And in covetousness will they with feigned words make merchandise of you ; for whom the judgment from of old lingers not, and their perdition slumbers not.

<sup>4</sup> For if God spared not angels, when they sinned, but casting them down to <sup>a</sup> hell delivered them over to chains of darkness, kept unto judgment ; <sup>5</sup> and spared not the old world, but preserved Noah, with seven others, a preacher of righteousness, bringing a flood on the world of ungodly men, <sup>6</sup> and turning to ashes the cities of Sodom and Gomorrah condemned them to overthrow, having made them an example to those who should afterward live ungodly ; <sup>7</sup> and delivered righteous Lot, wearied out with the lewd conduct of the lawless , ( <sup>8</sup> for in seeing and hearing, that righteous man, dwelling among them, tortured his righteous soul from day to day with their lawless deeds ; ) <sup>9</sup> the Lord knows how to deliver the godly out of temptation, and to keep the unrighteous under punishment to the day of judgment ; <sup>10</sup> but especially those who walk after the flesh in unclean desire, and despise dominion. Daring, self-willed, they do not tremble when railing at dignities ; <sup>11</sup> whereas angels, being greater in strength and power, bring not a railing judgment against them before the Lord.

<sup>12</sup> But these, as irrational creatures, born mere animals for capture and destruction, railing in things they know not, will in their destruction be also destroyed, <sup>13</sup> unrighteously treated as the wages of unrighteousness ; accounting it pleasure to revel in the day time ; spots, and blemishes, reveling in their

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<sup>a</sup> Gr., Tartarus.

• love-feasts while feasting with you ; <sup>14</sup> having eyes full of an adulteress, and that can not cease from sin ; enticing unstable souls ; having a heart exercised in covetousness ; children of a curse ; <sup>15</sup> leaving the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the wages of unrighteousness, <sup>16</sup> but was rebuked for his own transgression ; a dumb ass, speaking with man's voice, forbade the madness of the prophet.

<sup>17</sup> These are waterless fountains, and mists driven by a storm, for whom the blackness of darkness has been kept. <sup>18</sup> For, speaking swelling words of vanity, in desires of the flesh they entice, by wantonness, such as are partly escaping those who live in error ; <sup>19</sup> promising them freedom, while they themselves are slaves of corruption ; for by what one is overcome, by this he is also enslaved. <sup>20</sup> For if, having escaped the pollutions of the world in the knowledge of our Lord and Savior Jesus Christ, they again are entangled therein and overcome, the last state is become worse with them than the first. <sup>21</sup> For it were better for them not to have known the way of righteousness, than, having known it, to turn back from the holy commandment delivered to them. <sup>22</sup> It has happened to them according to the true proverb, A dog, returning to his own vomit ; and, A sow that had washed, to wallowing in the mire.

III. <sup>1</sup> This is now, beloved, the second letter I am writing to you ; in both which I stir up your pure mind by way of remembrance ; <sup>2</sup> that ye may remember the words spoken before by the holy prophets, and the commandment of the Lord and Savior by your apostles ; <sup>3</sup> knowing this first, that there will come in the last of the days scoffers, in their

scoffings, walking after their own desires <sup>4</sup> and saying, Where is his promised coming? for from the day the fathers fell asleep, all things remain as they were from the beginning of the creation. <sup>5</sup> For this escapes them by their own will, that there were heavens of old, and an earth framed out of water, and through water, by the word of God: <sup>6</sup> by which means the world that then was, being overflowed with water, perished; <sup>7</sup> but the heavens that now are, and the earth, by the same word have been stored up for fire, being kept unto the day of judgment and of perdition of ungodly men.

<sup>8</sup> But, beloved, let not this one thing escape you, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not tardy in respect to the promise, as some account tardiness; but is long-suffering toward you, not wishing that any should perish, but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief; in which the heavens will pass away with a rushing noise, and the elements will be dissolved with burning heat, and the earth and the works therein will be <sup>a</sup> burned up. <sup>11</sup> Seeing that all these things are thus dissolving, what manner of men ought ye to be, in all holy conduct and godliness; <sup>12</sup> looking for and hastening the coming of the day of God, because of which the heavens being on fire will be dissolved, and the elements will melt with burning heat? <sup>13</sup> But, according to his promise, we look for new heavens and a new earth, wherein righteousness dwells.

<sup>14</sup> Wherefore, beloved, seeing that ye look for these things, earnestly endeavor to be found without spot and blameless in his sight, in peace. <sup>15</sup> And the long-suffering of our Lord account salvation; as our beloved

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<sup>a</sup> Some of the most ancient documents read found.

brother Paul also, according to the wisdom given him, wrote to you ; <sup>16</sup> as also in all his letters, speaking in them of these things ; in which are some things hard to understand, which the ignorant and unstable wrest, as they do also the other Scriptures, to their own perdition.

<sup>17</sup> Ye therefore, beloved, knowing these things beforehand, be on your guard lest, being carried away with the error of the lawless, ye fall from your own steadfastness. <sup>18</sup> But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory, both now and forever. Amen.

# THE FIRST GENERAL LETTER OF JOHN.

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1. <sup>1</sup>That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled concerning the Word of life;—<sup>2</sup>and the life was manifested, and we have seen, and bear testimony, and report to you the eternal life, which was with the Father, and was manifested to us;—<sup>3</sup>that which we have seen and have heard we report to you also, that ye also may have fellowship with us; and our fellowship also is with the Father, and with his Son Jesus Christ. <sup>4</sup>And these things we write that <sup>a</sup>our joy may be made full. <sup>5</sup>And this is the message which we have heard from him, and announce to you, That God is light, and in him there is no darkness. <sup>6</sup>If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth; <sup>7</sup>but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from all sin. <sup>8</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup>If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. <sup>10</sup>If we say that we have

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*Many ancient documents read your.*



not sinned, we make him a liar, and his word is not in us.

**II.** <sup>1</sup> My little children, these things I write to you, that ye may not sin. And if any one sin, we have an <sup>a</sup> Advocate with the Father, Jesus Christ the righteous. <sup>2</sup> And he is a propitiation for our sins; and not for ours only, but also for the whole world.

<sup>3</sup> And in this we know that we know him, if we keep his commandments. <sup>4</sup> He that says, I know him, and keeps not his commandments, is a liar, and in him the truth is not. <sup>5</sup> But whoever keeps his word, truly in him the love of God is perfected. In this we know that we are in him. <sup>6</sup> He that says he abides in him ought himself also to walk even as he walked.

<sup>7</sup> Beloved, I write not to you a new commandment, but an old commandment which ye had from the beginning. The old commandment is the word which ye heard. <sup>8</sup> Again, a new commandment I write to you, which thing is true in him and in you; because the darkness is passing away, and the true light is now shining. <sup>9</sup> He that says he is in the light, and hates his brother, is in the darkness until now. <sup>10</sup> He that loves his brother abides in the light, and there is no occasion of stumbling in him. <sup>11</sup> But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he is going, because the darkness blinded his eyes.

<sup>12</sup> I write to you, little children, because your sins have been forgiven you for his name's sake. <sup>13</sup> I write to you, fathers, because ye know him who is from the beginning. I write to you, young men, because ye have overcome the evil one. I have written to you, little children, because ye know the

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<sup>a</sup> Or, Helper; Gr., Paraclete.

Father. <sup>14</sup> I have written to you, fathers, because ye know him that is from the beginning. I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the evil one. <sup>15</sup> Love not the world, neither the things in the world. If any one loves the world, the love of the Father is not in him. <sup>16</sup> Because all that is in the world, the desire of the flesh, and the desire of the eyes, and the vain glory of life, is not of the Father, but is of the world. <sup>17</sup> And the world is passing away, and the desire thereof; but he that does the will of God abides forever.

<sup>18</sup> Little children, it is the last hour; and as ye heard that antichrist is coming, even now many antichrists have arisen; whence we know that it is the last hour. <sup>19</sup> They went out from among us, but they were not of us; for if they had been of us, they would have abode with us; but it was in order that they might be made manifest, that they are not all of us. <sup>20</sup> And ye have an anointing from the Holy One, and ye all know; <sup>21</sup> I have not written to you because ye know not the truth, but because ye do know it, and because no lie is of the truth. <sup>22</sup> Who is the liar, but he that denies that Jesus is the Christ? This is the antichrist, he that denies the Father and the Son. <sup>23</sup> Every one that denies the Son has not the Father either; he that confesses the Son has the Father also.

<sup>24</sup> As for you, let that which ye heard from the beginning abide in you. If what ye heard from the beginning shall abide in you, ye also will abide in the Son, and in the Father. <sup>25</sup> And this is the promise which he himself promised us, the life eternal.

<sup>26</sup> These things I have written to you concerning

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\* *Some ancient documents read and ye know all things.*

those who are leading you astray. <sup>27</sup> And the anointing which ye received from him abides in you, and ye have no need that any one teach you; but as his anointing teaches you concerning all things, and is truth, and is not a lie, and even as it taught you, <sup>a</sup>ye abide in him.

<sup>28</sup> And now, little children, abide in him; that, if he be manifested, we may have confidence, and not turn away from him with shame at his coming. <sup>29</sup> If ye know that he is righteous, ye know that every one that does righteousness has been begotten of him.

**III.** <sup>1</sup> Behold what manner of love the Father has given to us, that we should be called children of God; and such we are. For this cause the world knows us not, because it knew him not. <sup>2</sup> Beloved, now are we children of God, and it was never yet manifested what we shall be. We know that if <sup>b</sup>he be manifested, we shall be like him, because we shall see him as he is. <sup>3</sup> And every one, that has this hope on him, purifies himself even as he is pure. <sup>4</sup> Every one that commits sin commits transgression of law also; and sin is transgression of law. <sup>5</sup> And ye know that he was manifested that he might take away sins; and in him is no sin. <sup>6</sup> Every one that abides in him sins not; whoever sins has not seen him, nor does he know him.

<sup>7</sup> Little children, let no one deceive you. He that does righteousness is righteous, even as he is righteous. <sup>8</sup> He that commits sin is of the Devil; because the Devil sins from the beginning. To this end the Son of God was manifested, that he might destroy the works of the Devil. <sup>9</sup> Whoever has been begotten of God does not commit sin; because his seed abides

<sup>a</sup> Or, abide in him.

<sup>b</sup> Or, it.

in him; and he can not sin, because he has been begotten of God. <sup>10</sup> In this are manifest the children of God, and the children of the Devil. Every one that does not righteousness is not of God, neither he that loves not his brother; <sup>11</sup> because this is the message which ye heard from the beginning, that we should love one another. <sup>12</sup> Not as Cain was of the evil one, and slew his brother. And wherefore did he slay him? Because his own works were evil, and his brother's righteous. <sup>13</sup> Wonder not, brethren, if the world hates you.

<sup>14</sup> We know that we have passed out of death into life, because we love the brethren. He that loves not abides in death. <sup>15</sup> Every one that hates his brother is a murderer; and ye know that no murderer has eternal life abiding in him. <sup>16</sup> In this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. <sup>17</sup> But whoever has the world's sustenance, and beholds his brother having need, and shuts up his pity from him, how abides the love of God in him?

<sup>18</sup> Little children, let us not love in word, neither with the tongue; but in deed and truth. <sup>19</sup> In this we shall know that we are of the truth, and we shall assure our heart before him, <sup>20</sup> whatever our heart may condemn us for, because God is greater than our heart, and knows all things. <sup>21</sup> Beloved, if our heart condemn us not, we have confidence toward God. <sup>22</sup> And whatever we ask, we receive from him, because we keep his commandments, and do the things that are pleasing before him. <sup>23</sup> And this is his commandment, that we should believe on the name of his Son Jesus Christ, and should love one another, as he gave us commandment. <sup>24</sup> And he that keeps his commandments abides in him, and he in him. And in

his we know that he abides in us, from the Spirit which he gave us.

V. <sup>1</sup> Beloved, believe not every spirit, but try the spirits whether they are of God; because many also prophets have gone forth into the world. <sup>2</sup> In his ye know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God; <sup>3</sup> and every spirit that does not confess Jesus, is not of God; and this is the spirit of the antichrist, of which ye have heard that it is coming; and now, it is in the world already.

<sup>4</sup> Ye are of God, little children, and have overcome them; because greater is he who is in you, than he who is in the world. <sup>5</sup> They are of the world; for this cause they speak of the world, and the world hears them. <sup>6</sup> We are of God; he that knows God, hears us; he that is not of God, hears us not. From this we know the spirit of truth, and the spirit of error.

<sup>7</sup> Beloved, let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God. <sup>8</sup> He that loves not, has not known God; because God is love. <sup>9</sup> In this was manifested the love of God in our case; that God has sent his only begotten Son into the world, that we may live through him. <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.

<sup>11</sup> Beloved, if God so loved us, we also ought to love one another. <sup>12</sup> No one has ever beheld God. If we love one another, God abides in us, and <sup>a</sup> the love of him is perfected in us. <sup>13</sup> In this we know that we abide in him, and he in us, because he has given us of his Spirit. <sup>14</sup> And we have beheld, and testify, that the Father has sent the Son, as Savior of the

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<sup>a</sup> Or, his love.

world. <sup>15</sup> Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup> And we have known, and have believed, the love that God has in our case. God is love; and he that abides in love abides in God, and God abides in him.

<sup>17</sup> In this has love been perfected with us, that we may have confidence in the day of judgment; because even as he is, so we also are in this world.

<sup>18</sup> There is no fear in love; but perfect love casts out fear, because fear has torment; and he that fears is not perfected in love. <sup>19</sup> We love, because he first loved us. <sup>20</sup> If any one say, I love God, and hates his brother, he is a liar; for he that loves not his brother whom he has seen, <sup>a</sup> cannot love God whom he has not seen. <sup>21</sup> And this commandment we have from him, that he who loves God love his brother also.

V <sup>1</sup> Every one who believes that Jesus is the Christ <sup>a</sup> has been begotten of God; and every one that loves him who begot, loves also him who has been begotten of him. <sup>2</sup> In this we know that we love the children of God, when we love God, and do his commandments. <sup>3</sup> For this is the love of God, that we keep his commandments. And his commandments are not burdensome; <sup>4</sup> because all that has been begotten of God overcomes the world; and this is the victory that has overcome the world, even our faith. <sup>5</sup> And who is he that overcomes the world, but he that believes that Jesus is the Son of God?

<sup>6</sup> This is the one who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood. And the Spirit is that which testifies, because the Spirit is the truth. <sup>7</sup> For there are three that testify; the Spirit, and the water, and the blood; <sup>8</sup> and the three agree in one. <sup>9</sup> If we receive

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<sup>a</sup> Many ancient documents read how can he love?

the testimony of men, the testimony of God is greater; because this is the testimony of God, that he has testified concerning his Son. <sup>10</sup> He that believes on the Son of God has the testimony in himself; he that believes not God has made him a liar; because he has not believed in the testimony which God has testified concerning his Son. <sup>11</sup> And this is the testimony, that God gave to us eternal life, and this life is in his Son. <sup>12</sup> He that has the Son has the life; he that has not the Son of God has not the life.

<sup>13</sup> These things have I written to you who believe on the name of the Son of God, that ye may know that ye have eternal life.

<sup>14</sup> And this is the confidence that we have toward him, that, if we ask anything according to his will, he hears us. <sup>15</sup> And if we know that he hears us, whatever we ask, we know that we have the requests which we have asked of him.

<sup>16</sup> If any one see his brother sinning a sin not to death, he shall ask, and he will give him life,—to those who sin not to death. There is a sin to death; not concerning that do I say that he shall make request. <sup>17</sup> All unrighteousness is sin; and there is a sin not to death. <sup>18</sup> We know that every one who has been begotten of God sins not; but he that was begotten of God keeps himself, and the evil one touches him not. <sup>19</sup> We know that we are of God, and the whole world is lying in the evil one. <sup>20</sup> And we know that the Son of God is come, and has given us understanding, that we may know the True One; and we are in the True One, in his Son Jesus Christ. This is the true God, and eternal life.

<sup>21</sup> Little children, guard yourselves from idols.

## THE SECOND LETTER OF JOHN.

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<sup>1</sup>The elder to the elect lady, and to her children, whom I love in truth,—and not I alone but also all that know the truth,—<sup>2</sup>for the sake of the truth, which abides in us, and it will be with us forever: <sup>3</sup>Grace, mercy, peace, shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

<sup>4</sup>I rejoiced greatly, that I have found some of thy children walking in truth, as we received commandment from the Father. <sup>5</sup>And now I ask thee, lady, not as writing to thee a new commandment, but that which we had from the beginning, that we love one another. <sup>6</sup>And this is love, that we walk according to his commandment; this is the commandment. that even as ye heard from the beginning, ye should walk in it. <sup>7</sup>Because many deceivers have gone out into the world, who confess not Jesus Christ as coming in the flesh. This is the deceiver, and the antichrist.

<sup>8</sup>Look to yourselves, that ye lose not the things which we wrought, but that ye receive a full reward.

<sup>9</sup>Every one who leads forward, and abides not in the teaching of Christ, has not God. He that abides in the teaching, he has both the Father and the Son.

<sup>10</sup>If any one comes to you, and brings not this teach-



ing, receive him not into your house, and give him no greeting; <sup>11</sup> for he that gives him greeting shares in his evil works.

<sup>12</sup> Having many things to write to you, I was not willing to write with paper and ink; but I hope to come to you, and to speak face to face, that <sup>a</sup>our joy may be made full. <sup>13</sup> The children of thy elect sister salute thee.

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• *Many ancient documents read your.*

## THE THIRD LETTER OF JOHN.

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<sup>1</sup>The elder to Gaius the beloved, whom I love in truth.

<sup>2</sup>Beloved, I pray that in all things thou mayest prosper and be in health, as thy soul prospers. <sup>3</sup>For I rejoiced greatly, when brethren came and testified to thy truth, even as thou walkest in the truth. <sup>4</sup>I have no greater <sup>a</sup>joy than this, to hear of my children walking in the truth.

<sup>5</sup>Beloved, thou doest a faithful work, in whatever thou doest to the brethren, and that to strangers. <sup>6</sup>who testified to thy love before the church; whom thou wilt do well to send forward on their journey worthily of God; <sup>7</sup>for on behalf of the Name they went forth, taking nothing from the Gentiles. <sup>8</sup>We therefore ought to sustain such persons, that we may become fellow-workers <sup>b</sup>for the truth:

<sup>9</sup>I wrote somewhat to the church; but Diotrephes, who loves to have the pre-eminence among them, receives us not. <sup>10</sup>Therefore, if I come, I will bring to remembrance his deeds which he does, prating against us with evil words. And not content therewith, neither does he himself receive the brethren,

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<sup>a</sup> *Some ancient documents read favor.*

<sup>b</sup> *Or, with.*

and those who wish to do so, he forbids, and casts them out of the church.

<sup>11</sup> Beloved, do not imitate what is evil, but what is good. He that does good, is of God; he that does evil, has not seen God.

<sup>12</sup> To Demetrius, testimony has been borne by all, and by the truth itself; yea, we also testify, and thou knowest that our testimony is true.

<sup>13</sup> I had many things to write to thee, but I wish not to write to thee with ink and pen; <sup>14</sup> but I hope straightway to see thee, and we shall speak face to face.

Peace be to thee. The friends salute thee. Salute the friends by name.

## THE GENERAL LETTER OF JUDE.

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<sup>1</sup> Jude, a servant of Jesus Christ, and brother of James, to the called, beloved in God the Father, and kept for Jesus Christ: <sup>2</sup> Mercy, and peace, and love, be multiplied to you.

<sup>3</sup> Beloved, while giving all diligence to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith delivered once for all to the saints.

<sup>4</sup> For there crept in stealthily some men, who of old were set forth beforehand to this condemnation, ungodly men, changing the grace of our God into wantonness, and denying the only Master, and our Lord Jesus Christ.

<sup>5</sup> But I wish to remind you, though ye know all things once for all, that <sup>6</sup> Jesus, having saved the people out of the land of Egypt, afterward destroyed those who believed not. <sup>6</sup> And angels who kept not their principality, but left their own habitation, he has kept in everlasting bonds under darkness, to the judgment of the great day. <sup>7</sup> As Sodom and Gomorrah, and the cities about them, in like manner with these giving themselves over to fornication, and going away after other flesh, are set forth as an example,

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<sup>8</sup> Many ancient documents read the Lord.

suffering the vengeance of eternal fire. <sup>8</sup> Yet, in like manner, these also in their dreaming defile the flesh, reject dominion, and rail at dignities. <sup>9</sup> But Michael the archangel, when contending with the devil he disputed concerning the body of Moses, dared not bring against him a railing judgment, but said, The Lord rebuke thee! <sup>10</sup> But these rail at whatever things they know not; but what things naturally, as the irrational creatures, they understand, in these they are destroyed. <sup>11</sup> Woe to them! Because they went in the way of Cain, and rushed on in the error of Balaam for wages, and perished in the gainsaying of Korah.

<sup>12</sup> These are the hidden rocks in your love-feasts, when they feast with you, fearlessly shepherding themselves; waterless clouds swept along by winds; autumn trees, without fruit, twice dead, rooted up; <sup>13</sup> raging waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness has been kept forever. <sup>14</sup> And to these also Enoch a seventh from Adam prophesied, saying, Behold, the Lord came, with his holy myriads, <sup>15</sup> to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they did, and of all the hard things which ungodly sinners spoke against him. <sup>16</sup> These are murmurers, complaining of their lot, walking according to their desires; and their mouth speaks swelling words; admiring men's persons, for the sake of profit.

<sup>17</sup> But do ye, beloved, remember the words which were before spoken by the apostles of our Lord Jesus Christ; <sup>18</sup> that they said to you, in the last time there will be scoffers, walking after their own ungodly desires. <sup>19</sup> These are they who make separations; natural, having not the Spirit. <sup>20</sup> But ye, beloved, build-

ing up yourselves on your most holy faith, praying in the Holy Spirit, <sup>21</sup> keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life. <sup>22</sup> And some <sup>a</sup>refute when they are contending; and some save, snatching them out of the fire; <sup>23</sup> and some compassionate with fear hating even the garment spotted by the flesh.

<sup>24</sup> Now to him who is able to guard you from falling and to set you without blemish in gladness before the presence of his glory; <sup>25</sup> to the only God our Savior through Jesus Christ our Lord, be glory, majesty, might, and authority, before all time, and now, and forever. Amen.

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<sup>a</sup> *Many ancient documents read compassionate.*

# THE REVELATION.

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**I.** <sup>1</sup>The Revelation of Jesus Christ, which God gave him, to show to his servants the things which must shortly come to pass; and he sent and signified through his angel to his servant John; <sup>2</sup>who testified the word of God and the testimony of Jesus Christ, whatever things he saw. <sup>3</sup>Happy he that reads, and they that hear the words of the prophecy, and keep the things that are written therein; for the time is at hand.

<sup>4</sup>John to the seven churches which are in Asia: Grace to you, and peace, from him who is, and who was, and who is to come; and from the seven spirits that are before his throne; <sup>5</sup>and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. To him who loves us, and <sup>6</sup>loosed us from our sins in his blood, <sup>6</sup>and he made us a kingdom, priests to God and his Father; to him be the glory and the might, forever and ever. Amen. <sup>7</sup>Behold, he comes with the clouds; and every eye shall see him, and they who pierced him; and all the tribes of the earth shall wail over him. Even so, Amen.

<sup>8</sup>I am the Alpha and the Omega, saith the Lord God, he who is, and who was, and who is to come, the Almighty.

<sup>9</sup> I, John, your brother, and partaker with you in the affliction, and kingdom, and patience in Jesus, was in the island called Patmos, on account of the word of God and the testimony of Jesus. <sup>10</sup> I was in the Spirit on the Lord's day; and I heard behind me a great voice, as of a trumpet, <sup>11</sup> saying, What thou seest, write in a book, and send to the seven churches; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. <sup>12</sup> And I turned to see the voice that was speaking with me. And having turned, I saw seven golden lamp-stands; <sup>13</sup> and in the midst of the lamp-stands <sup>a</sup> one like the Son of Man, clothed with a garment falling down to his feet, and girded round at the breasts with a golden girdle. <sup>14</sup> But his head and his hairs were white, as white wool, as snow; and his eyes were as a flame of fire; <sup>15</sup> and his feet like burnished brass, as if it were glowing in a furnace; and his voice as the voice of many waters. <sup>16</sup> And he had in his right hand seven stars; and out of his mouth went forth a sharp two-edged sword; and his countenance was as the sun shining in his power. <sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand on me, saying, Fear not; I am the first and the last, <sup>18</sup> and the living one; and I became dead, and behold I am alive forevermore; and I have the keys of death and of Hades. <sup>19</sup> Write therefore the things which thou sawest, and the things which are, and the things which are about to take place after these; <sup>20</sup> the mystery of the seven stars which thou sawest on my right hand, and the seven golden lamp-stands. The seven stars are angels of the seven churches; and the seven lamp-stands are the seven churches.

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<sup>a</sup> *Some ancient documents read a like son of man.*



II. <sup>1</sup>To the angel of the church in Ephesus write: These things says he who holds the seven stars in his right hand, he who walks in the midst of the seven golden lamp-stands. <sup>2</sup>I know thy works, and thy labor and thy patience, and that thou canst not bear evil men; and didst try those who call themselves apostles, and they are not, and didst find them liars; <sup>3</sup>and thou hast patience, and didst bear for my name's sake, and hast not grown weary. <sup>4</sup>But I have this against thee, that thou didst leave thy first love. <sup>5</sup>Remember therefore whence thou hast fallen, and repent, and do the first works; or else, I am coming to thee, and will remove thy lamp-stand out of its place, if thou repent not. <sup>6</sup>But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. <sup>7</sup>He that has an ear, let him hear what the Spirit says to the churches. To him that overcomes, to him I will give to eat of the tree of life, which is in the paradise of God.

<sup>8</sup>And to the angel of the church in Smyrna write: These things says the first and the last, who became dead, and lived again. <sup>9</sup>I know thy affliction, and thy poverty, (but thou art rich,) and I know the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan. <sup>10</sup>Fear not the things which thou art about to suffer. Behold, the Devil is about to cast some of you into prison, that ye may be tried, and <sup>11</sup>ye will have affliction ten days. Be thou faithful unto death, and I will give thee the crown of life. <sup>12</sup>He that has an ear, let him hear what the Spirit says to the churches. He that overcomes shall not be hurt by the second death.

<sup>13</sup>And to the angel of the church in Pergamus write: These things says he who has the sharp two-

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<sup>a</sup> Some ancient documents read may have.

edged sword. <sup>13</sup> I know where thou dwellest, where the throne of Satan is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas, my faithful witness, who was killed among you, where Satan dwells. <sup>14</sup> But I have a few things against thee, because thou hast there men holding the teaching of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things offered to idols, and to commit fornication. <sup>15</sup> Thus thou also hast men holding the teaching of the Nicolaitans, in like manner. <sup>16</sup> Repent therefore; or else, I am coming to thee quickly, and will make war with them with the sword of my mouth. <sup>17</sup> He that has an ear, let him hear what the Spirit says to the churches. To him that overcomes, to him I will give of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no one knows but he that receives it.

<sup>18</sup> And to the angel of the church in Thyatira write: These things says the Son of God, who has his eyes as a flame of fire, and his feet are like burnished brass. <sup>19</sup> I know thy works, and thy love, and faith, and ministry, and patience; and thy last works more than the first. <sup>20</sup> But I have against thee, that thou sufferest <sup>a</sup> the woman Jezebel, who calls herself a prophetess; and she teaches and seduces my servants to commit fornication, and to eat things offered to idols. <sup>21</sup> And I gave her time to repent; and she is not willing to repent of her fornication. <sup>22</sup> Behold, I cast her into a bed, and those who commit adultery with her, into great affliction, if they repent not of her works. <sup>23</sup> And her children I will kill with death; and all the churches shall know that I am he who searches reins and hearts: and I will give to you every one

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<sup>a</sup> *Some ancient documents read thy wife.*

according to your works. <sup>24</sup> But to you I say, the rest who are in Thyatira, as many as have not this teaching, who knew not the deep things of Satan, as they say, I cast on you no other burden; <sup>25</sup> but that which ye have, hold fast until I come. <sup>26</sup> And he that overcomes, and he that keeps my works until the end, to him I will give authority over the nations; <sup>27</sup> and he shall shepherd them with a rod of iron, as the vessels of a potter are dashed in pieces, as I also have received from my Father; <sup>28</sup> and I will give him the morning star. <sup>29</sup> He that has an ear, let him hear what the Spirit says to the churches.

**III.** <sup>1</sup> And to the angel of the church in Sardis write: These things says he who has the seven spirits of God, and the seven stars. I know thy works, that thou hast a name that thou livest, and thou art dead. <sup>2</sup> Become watchful, and strengthen the remaining things, that were about to die; for I have found no works of thine complete before my God. <sup>3</sup> Remember therefore how thou hast received, and heard, and keep, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. <sup>4</sup> But thou hast a few names in Sardis, which did not defile their garments; and they shall walk with me in white, because they are worthy. <sup>5</sup> He that overcomes shall thus be clothed in white garments; and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels. <sup>6</sup> He that has an ear, let him hear what the Spirit says to the churches.

<sup>7</sup> And to the angel of the church in Philadelphia write: These things says the Holy, the True, he who has the key of David, he who opens, and no one shall shut, and shuts, and no one opens. <sup>8</sup> I know thy

works. Behold, I have <sup>a</sup>set before thee a door opened, which no one can shut; because thou hast a little power and didst keep my word, and didst not deny my name. <sup>9</sup> Behold, I give those of the synagogue of Satan, who say they are Jews, and they are not, but do lie,—behold, I will make them to come and worship before thy feet, and to know that I loved thee. <sup>10</sup> Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, which is about to come on the whole habitable earth, to try those who dwell on the earth. <sup>11</sup> I come quickly; hold fast that which thou hast, that no one may take thy crown. <sup>12</sup> He that overcomes, I will make him a pillar in the temple of my God, and he shall go out no more; and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my new name. <sup>13</sup> He that has an ear, let him hear what the Spirit says to the churches.

<sup>14</sup> And to the angel of the church in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God. <sup>15</sup> I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. <sup>16</sup> So, because thou art lukewarm, and neither hot nor cold, I am about to vomit thee out of my mouth. <sup>17</sup> Because thou sayest, I am rich, and have gotten riches, and have need of nothing, and knowest not that thou art the wretched one, and pitiable, and poor, and blind, and naked; <sup>18</sup> I counsel thee to buy of me gold refined by fire, that thou mayest be rich, and white garments, that thou mayest clothe thyself and that the shame of thy nakedness may not be made manifest, and

eyesalve to anoint thine eyes that thou mayest see.  
<sup>19</sup> As many as I love, I reprove and chasten. Be  
zealous therefore, and repent. <sup>20</sup> Behold, I stand at  
the door, and knock ; if any one hear my voice, and  
open the door, I will come in to him, and I will sup  
with him, and he with me. <sup>21</sup> He that overcomes, I  
will give to him to sit down with me in my throne.  
as I also overcame, and sat down with my Father in  
his throne. <sup>22</sup> He that has an ear, let him hear what  
the Spirit says to the churches.

**IV.** <sup>1</sup> After these things I saw, and, behold, a door  
set open in heaven, and that first voice which I  
heard as of a trumpet speaking with me, saying,  
Come up hither, and I will show thee the things which  
must take place after these.

<sup>2</sup> Straightway I was in the Spirit ; and, behold,  
there was a throne set in heaven, and one sitting on  
the throne ; <sup>3</sup> and he who sat was in appearance like  
a jasper stone and a sardius ; and there was a rainbow  
round the throne, in appearance like an emerald ;  
<sup>4</sup> and around the throne were twenty-four thrones ;  
and on the thrones twenty-four elders sitting, clothed  
in white garments, and on their heads crowns of  
gold. <sup>5</sup> And out of the throne come forth light-  
nings, and voices, and thunders ; and there were  
seven lamps of fire burning before the throne, which  
are the seven spirits of God ; <sup>6</sup> and before the throne  
as it were a glassy sea like crystal ; and in the midst  
of the throne, and around the throne, four liv-  
ing creatures full of eyes before and behind. <sup>7</sup> And  
the first creature was like a lion, and the second  
creature like a calf, and the third creature having  
the face as of a man, and the fourth creature like  
an eagle flying. <sup>8</sup> And the four creatures having each  
of them six wings, around and within are full of

eyes; and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, who was, and who is, and who is to come.

<sup>9</sup> And when the living creatures shall give glory, and honor, and thanks, to him who sits on the throne, to him who lives forever and ever, <sup>10</sup> the twenty-four elders will fall down before him who sits on the throne, and will worship him who lives forever and ever, and will cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory, and the honor, and the power; because thou didst create all things, and because of thy will they were, and were created.

V. <sup>1</sup> And I saw, in the right hand of him who sat on the throne, a book written within and on the back, sealed up with seven seals. <sup>2</sup> And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose its seals?

<sup>3</sup> And no one was able, in heaven, nor on the earth, nor under the earth, to open the book, or to look thereon. <sup>4</sup> And I was weeping much, because no one was found worthy to open the book, or to look thereon. <sup>5</sup> And one of the elders says to me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, prevailed to open the book, and its seven seals. <sup>6</sup> And I saw, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as if slain, having seven horns and seven eyes, which are the <sup>a</sup>seven spirits of God sent into all the earth. <sup>7</sup> And he came, and has taken it out of the right hand of him who sits on the throne. <sup>8</sup> And when he took the book, the four living creatures, and the twenty-four elders, fell down before the Lamb, having

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<sup>a</sup> Some ancient documents omit seven.

each one a harp, and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup> And they sing a new song, saying, Worthy art thou to take the book, and to open its seals; because thou wast slain, and didst redeem to God by thy blood out of every tribe, and tongue, and people, and nation; <sup>10</sup> and didst make them to our God a kingdom and priests, and <sup>a</sup>they will reign on the earth.

<sup>11</sup> And I saw, and I heard a voice of many angels, around the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, <sup>12</sup> saying with a great voice, Worthy is the Lamb that has been slain, to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing. <sup>13</sup> And every creature which is in the heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard saying, To him who sits upon the throne, and to the Lamb, be the blessing, and the honor, and the glory, and the might, forever and ever. <sup>14</sup> And the four living creatures said, Amen. And the elders fell down and worshiped.

**VI.** <sup>1</sup> And I saw, when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of thunder, Come. <sup>2</sup> And I saw, and behold a white horse, and he who sat on him had a bow; and a crown was given to him; and he came forth conquering, and to conquer.

<sup>3</sup> And when he opened the second seal, I heard the second living creature saying, Come. <sup>4</sup> And there came forth another horse, a red horse, and to him who sat thereon it was given to take away <sup>b</sup>peace

<sup>a</sup> Some ancient documents read they reign.

<sup>b</sup> Some ancient documents read the peace of the earth.

from the earth, and that they should slay one another; and there was given to him a great sword.

<sup>5</sup> And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold a black horse, and he who sat on him had a balance in his hand. <sup>6</sup> And I heard as it were a voice in the midst of the four living creatures, saying, A quart of wheat for a denáry, and three quarts of barley for a denáry; and, The oil and the wine hurt thou not.

<sup>7</sup> And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. <sup>8</sup> And I saw, and behold a pale horse; and he who sat on him, his name was Death, and Hades followed with him. And authority was given to them over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

<sup>9</sup> And when he opened the fifth seal, I saw underneath the altar the souls of those that had been slain on account of the word of God, and on account of the testimony which they had. <sup>10</sup> And they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on those who dwell on the earth? <sup>11</sup> And a white robe was given to each one of them; and it was said to them, that they should rest yet a little time, until their fellow-servants also and their brethren, who were about to be killed as they were, should <sup>a</sup> be fully numbered.

<sup>12</sup> And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; <sup>13</sup> and the stars of heaven fell to the

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<sup>a</sup> *Some ancient documents read have fulfilled their course.*



earth, as a fig-tree casts its unripe figs, when shaken by a great wind ; <sup>14</sup> and the heaven parted asunder as a scroll rolled up ; and every mountain and island were removed out of their places. <sup>15</sup> And the kings of the earth, and the great men, and the chief captains, and the rich men, and the strong men, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains ; <sup>16</sup> and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb ; <sup>17</sup> because the great day of <sup>a</sup>his wrath is come, and who is able to stand ?

**VII.** <sup>1</sup> And after this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or on any tree.

<sup>2</sup> And I saw another angel coming up from the rising of the sun, having the seal of the living God ; and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, <sup>3</sup> saying, Hurt not the earth, nor the sea, nor the trees, until we have sealed the servants of our God on their foreheads.

<sup>4</sup> And I heard the number of the sealed, a hundred and forty-four thousand were sealed, out of every tribe of the sons of Israel ;

<sup>5</sup> Of the tribe of Judah, twelve thousand sealed,

Of the tribe of Reuben, twelve thousand,

Of the tribe of Gad, twelve thousand,

<sup>6</sup> Of the tribe of Asher, twelve thousand,

Of the tribe of Naphtali, twelve thousand,

Of the tribe of Manasseh, twelve thousand,

<sup>7</sup> Of the tribe of Simeon, twelve thousand<sup>d</sup>.

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<sup>a</sup>Some ancient documents read their.

Of the tribe of Levi, twelve thousand,  
Of the tribe of Issachar, twelve thousand,  
<sup>8</sup> Of the tribe of Zebulun, twelve thousand,  
Of the tribe of Joseph, twelve thousand,  
Of the tribe of Benjamin, twelve thousand sealed.

<sup>9</sup> After these things I saw, and behold a great multitude, which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands. <sup>10</sup> And they cry with a great voice, saying, Salvation to our God who sits on the throne, and to the Lamb. <sup>11</sup> And all the angels were standing round the throne and the elders and the four living creatures, and fell before the throne on their faces, and worshiped God, <sup>12</sup> saying, Amen; the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, be to our God forever and ever. Amen. <sup>13</sup> And one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and whence came they? <sup>14</sup> And I <sup>a</sup>said to him, My lord, thou knowest. And he said to me, These are they who come out of the great affliction, and they washed their robes, and made them white in the blood of the Lamb. <sup>15</sup> Therefore are they before the throne of God, and they serve him day and night in his temple; and he who sits on the throne will spread his tabernacle over them. <sup>16</sup> They shall hunger no more, nor thirst any more; nor shall the sun fall on them, nor any heat; <sup>17</sup> because the Lamb which is in the midst of the throne will shepherd them, and will guide them to the fountains of waters of life; and God will wipe away every tear from their eyes.

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<sup>a</sup> Gr., have said.

**VIII.** <sup>1</sup> And when he opened the seventh seal, there was silence in heaven about half an hour.

<sup>2</sup> And I saw the seven angels who stand before God, and there were given to them seven trumpets. <sup>3</sup> And another angel came and stood over the altar, having a golden censer; and there was given to him much incense, that he should give it to the prayers of all the saints, on the golden altar which was before the throne. <sup>4</sup> And there went up the smoke of the incense for the prayers of the saints, out of the hand of the angel before God.

<sup>5</sup> And the angel has taken the censer; and he filled it out of the fire of the altar, and cast it into the earth. And there followed thunders, and voices, and lightnings, and an earthquake.

<sup>6</sup> And the seven angels who had the seven trumpets prepared themselves to sound.

<sup>7</sup> And the first sounded; and there followed hail and fire mingled with blood, and they were cast into the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

<sup>8</sup> And the second angel sounded; and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; <sup>9</sup> and the third part of the creatures that are in the sea, that have life, died; and the third part of the ships were destroyed.

<sup>10</sup> And the third angel sounded; and there fell out of heaven a great star, burning as a torch, and it fell on the third part of the rivers, and on the fountains of the waters. <sup>11</sup> And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

<sup>12</sup> And the fourth angel sounded ; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, that the third part of them might be darkened, and the day not shine for a third part of it, and the night in like manner.

<sup>13</sup> And I saw, and heard an eagle flying in mid-heaven, saying with a great voice, Woe, woe, woe, to those who dwell on the earth, by reason of the remaining voices of the trumpet of the three angels who are about to sound !

**IX.** <sup>1</sup> And the fifth angel sounded ; and I saw a star fallen out of the heaven into the earth, and there was given to him the key of the pit of the abyss. <sup>2</sup> And he opened the pit of the abyss, and there went up a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit. <sup>3</sup> And out of the smoke came forth locusts into the earth ; and there was given to them authority, as the scorpions of the earth have authority. <sup>4</sup> And it was said to them, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who have not the seal of God on their foreheads. <sup>5</sup> And it was given to them, that they should not kill them, but that they should be tormented five months. And their torment was as the torment of a scorpion, when it strikes a man. <sup>6</sup> And in those days men will seek death, and shall by no means find it ; and they will desire to die, and death flees from them. <sup>7</sup> And the shapes of the locusts were like horses prepared for battle ; and on their heads as it were crowns like gold, and their faces were as the faces of men. <sup>8</sup> And they had hair as the hair of women, and their teeth were as the teeth of lions. <sup>9</sup> And they had breastplates, as breastplates of

iron; and the sound of their wings was as the sound of chariots of many horses running into battle. <sup>10</sup> And they have tails like scorpions, and stings, and in their tails is their power to hurt men five months. <sup>11</sup> They have over them as king the angel of the abyss. His name in Hebrew is Abaddon, and in the Greek he has a name, Apollyon.

<sup>12</sup> The first woe is past; behold, there come yet two woes hereafter.

<sup>13</sup> And the sixth angel sounded; and I heard a voice out of the four horns of the golden altar which is before God, <sup>14</sup> one saying to the sixth angel who had the trumpet, Loose the four angels who are bound at the great river Euphrates. <sup>15</sup> And the four angels were loosed, who had been prepared for the hour and day and month and year, that they might kill the third part of men. <sup>16</sup> And the number of the armies of the horsemen was two hundred thousand thousand: I heard the number of them.

<sup>17</sup> And thus I saw the horses in the vision, and those who sat on them, having breastplates of fire, and of hyacinth, and of brimstone; and the heads of the horses are as the heads of lions, and out of their mouths go forth fire, and smoke, and brimstone. <sup>18</sup> By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone which went forth out of their mouths. <sup>19</sup> For the power of the horses is in their mouth, and in their tails; for their tails are like serpents, having heads, and with them they hurt. <sup>20</sup> And the rest of men, who were not killed in these plagues, repented not of the works of their hands, that they should not worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which can neither see, nor hear, nor walk; <sup>21</sup> and they repented not of their murders,

nor of their sorceries, nor of their fornication, nor of their thefts.

X. <sup>1</sup> And I saw another strong angel coming down out of heaven, clothed with a cloud, and the rainbow was on his head, and his face was as the sun, and his feet as pillars of fire. <sup>2</sup> And he had in his hand a little book opened. And he set his right foot on the sea, and his left on the land; <sup>3</sup> and he cried with a great voice, as a lion roars; and when he cried, the seven thunders uttered their voices. <sup>4</sup> And when the seven thunders spoke, I was about to write; and I heard a voice out of heaven saying, Seal up the things which the seven thunders spoke, and write them not. <sup>5</sup> And the angel, whom I saw standing on the sea and on the land, lifted up his right hand to heaven, <sup>6</sup> and swore by him who lives <sup>a</sup> forever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, <sup>b</sup> and the sea and the things that are therein, that there shall be no longer delay; <sup>7</sup> but in the days of the voice of the seventh angel, when he is about to sound, then is the mystery of God finished, as he gave the joyful message to his servants the prophets.

<sup>8</sup> And the voice which I heard out of heaven [ I heard ] again speaking with me, and saying, Go, take the little book which is open in the hand of the angel, who stands on the sea and on the land. <sup>9</sup> And I went to the angel, telling him to give me the little book. And he said to me, Take and eat it up; and it will make thy belly bitter, but in thy mouth it will be sweet as honey.

<sup>10</sup> And I took the little book out of the hand of the

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<sup>a</sup> *Gr.*, to the ages of the ages.

<sup>b</sup> *Some ancient documents omit and the sea and the things that are therein.*

angel, and ate it up; and it was in my mouth as sweet honey; and when I had eaten it, my belly was made bitter. <sup>11</sup> And they say to me, Thou must again prophesy of many peoples, and nations, and tongues, and kings.

**XI.** <sup>1</sup> And there was given me a reed, like a staff, saying, Rise, and measure the temple of God, and the altar, and those who worship therein. <sup>2</sup> And the court which is without the temple leave out, and measure it not; because it was given to the Gentiles, and they will tread down the holy city forty-two months. <sup>3</sup> And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

<sup>4</sup> These are the two olive trees, and the two lampstands, which stand before the Lord of the earth. <sup>5</sup> And if any one wishes to hurt them, fire goes forth out of their mouth, and devours their enemies; and if any one shall wish to hurt them he must in this manner be killed. <sup>6</sup> These have authority to shut heaven, that it rain not in the days of their prophecy; and have authority over the waters to turn them to blood, and to smite the earth with every plague, as often as they may wish.

<sup>7</sup> And when they shall have finished their testimony, the beast that comes up out of the abyss will make war with them, and will overcome them, and will kill them. <sup>8</sup> And their carcass is on the street of the great city, which spiritually is called Sodom and Egypt, where their Lord also was crucified. <sup>9</sup> And some out of the peoples, and tribes, and tongues, and nations, look on their carcasses three days and a half, and suffer not their carcasses to be put into a tomb. <sup>10</sup> And they who dwell on the earth rejoice over them, and make merry; and they will send

gifts to one another, because these two prophets tormented those who dwell on the earth. <sup>11</sup> And after the three days and a half, the breath of life from God entered into them, and they stood on their feet; and great fear fell on those who beheld them. <sup>12</sup> And they heard a great voice out of heaven, saying to them, Come up hither. And they went up into heaven in the cloud, and their enemies beheld them. <sup>13</sup> And in that hour there was a great earthquake, and the tenth part of the city fell; and in the earthquake were killed of men seven thousand names; and the rest became afraid, and gave glory to the God of heaven.

<sup>14</sup> The second woe is past; behold, the third woe comes quickly.

<sup>15</sup> And the seventh angel sounded; and there followed great voices in heaven, saying, The kingdom of the world is become our Lord's, and his Christ's; and he will reign <sup>a</sup> forever and ever. <sup>16</sup> And the twenty-four elders, who sit before God on their thrones, fell on their faces, and worshiped God, <sup>17</sup> saying, We give thanks to thee, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power and didst reign. <sup>18</sup> And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, and to those who fear thy name, the small and the great; and to destroy those who destroy the earth. <sup>19</sup> And the temple of God that is in heaven was opened, and the ark of his covenant was seen in his temple; and there were lightnings, and voices, and thunders, and an earthquake, and a great hail.

**XII.** <sup>1</sup> And a great sign was seen in heaven; a woman clothed with the sun, and the moon

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<sup>a</sup> *Gr.*, to the ages of the ages.



under her feet, and on her head a crown of twelve stars, <sup>2</sup>and heavy with child, and she cries out, travelling in birth, and in pain to bring forth.

<sup>3</sup>And another sign was seen in heaven ; and behold a great red dragon, having seven heads and ten horns, and on his heads seven diadems. <sup>4</sup>And his tail drags the third part of the stars of heaven ; and it cast them to the earth.

And the dragon stood before the woman who was about to bring forth, that when she brought forth, he might devour her child. <sup>5</sup>And she brought forth a man-child, who is to shepherd all nations with a rod of iron ; and her child was caught up to God, and to his throne. <sup>6</sup>And the woman fled into the wilderness, where she has a place prepared by God, that they may nourish her there a thousand two hundred and sixty days.

<sup>7</sup>And there was war in heaven, Michael and his angels to war with the dragon. And the dragon warred, and his angels, <sup>8</sup>and they prevailed not, nor was their place found any more in heaven. <sup>9</sup>And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, who leads astray the whole habitable earth ; he was cast down to the earth, and his angels were cast down with him. <sup>10</sup>And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ ; because the accuser of our brethren is cast down, who accused them before our God day and night. <sup>11</sup>And they overcame him, because of the blood of the Lamb, and because of the word of their testimony ; and they loved not their life, even to death. <sup>12</sup>For this cause rejoice, ye heavens, and they who dwell in them. Woe to the earth and the sea ! Because

the Devil is gone down to you, having great wrath, knowing that he has but a little season.

<sup>13</sup> And when the dragon saw that he was cast down to the earth, he persecuted the woman who brought forth the man-child. <sup>14</sup> And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. <sup>15</sup> And the serpent cast out of his mouth water as a river after the woman, that he might cause her to be carried away by the river. <sup>16</sup> And the earth helped the woman; and the earth opened its mouth, and swallowed up the river which the dragon cast out of his mouth. <sup>17</sup> And the dragon grew angry at the woman; and he went away to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus.

**XIII.** <sup>1</sup> And <sup>2</sup> he stood on the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and on his heads names of blasphemy; <sup>2</sup> and the beast which I saw was like a leopard, and his feet as of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his throne, and great authority; <sup>3</sup> and [I saw] one of his heads as it were smitten to death. And his death-stroke was healed; and all the earth wondered after the beast. <sup>4</sup> And they worshiped the dragon, because he gave his authority to the beast; and they worshiped the beast, saying, Who is like the beast, and who is able to make war with him? <sup>5</sup> And there was given to him a mouth speaking great

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<sup>1</sup> *Some ancient documents read I stood on the sand of the sea and I saw. etc.*

things and blasphemies ; and authority was given him to work forty-two months. <sup>6</sup> And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, those who tabernacle in heaven. <sup>7</sup> And it was given him to make war with the saints, and to overcome them, and authority was given him over every tribe, and people, and tongue, and nation. <sup>8</sup> And all who dwell on the earth will worship him, whose names are not written in the book of life of the Lamb who is slain from the foundation of the world. <sup>9</sup> If any one has an ear, let him hear. <sup>10</sup> If any one is for captivity, into captivity he goes ; if any one shall kill with the sword, with the sword he must be killed. Here is the patience and the faith of the saints.

<sup>11</sup> And I saw another beast coming up out of the earth ; and he had two horns like a lamb, and he spoke as a dragon. <sup>12</sup> And he exercises all the authority of the first beast in his sight, and causes the earth and those who dwell therein to worship the first beast, whose death-stroke was healed. <sup>13</sup> And he does great signs, so that he makes fire even come down out of heaven on the earth, in the sight of men ; <sup>14</sup> and he leads astray those who dwell on the earth, because of the signs which it was given him to do in the sight of the beast ; saying to those who dwell on the earth, that they should make an image to the beast, which has the stroke of the sword, and lived. <sup>15</sup> And it was given him to give breath to the image of the beast, that the <sup>a</sup> image of the beast should both speak, and cause that as many as worship not the image of the beast be killed. <sup>16</sup> And he causes all, the small and the great, and the rich and the poor,

<sup>a</sup> *Some ancient documents read that even the image of the beast should speak, and he shall cause.*

and the free and the bond, that there be given them a mark on their right hand, or on their forehead ;<sup>17</sup> and that no one should be able to buy or sell, but he that has the mark, the name of the beast, or the number of his name.

<sup>18</sup> Here is wisdom. He that has understanding, let him count the number of the beast, for it is the number of a man ; and his number is \*six hundred and sixty-six.

**XIV.** <sup>1</sup> And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty-four thousand, having his name, and the name of his Father, written on their foreheads.

<sup>2</sup> And I heard a voice out of heaven, as the voice of many waters, and as the voice of great thunder ; and the voice which I heard was as that of harpers, harping with their harps. <sup>3</sup> And they sing as it were a new song before the throne, and before the four living creatures and the elders, and no one was able to learn the song, but the hundred and forty-four thousand, who had been redeemed from the earth. <sup>4</sup> These are they who were not defiled with women ; for they are virgins. These are they who follow the Lamb, whithersoever he goes. These were redeemed from men, a first fruits to God and to the Lamb. <sup>5</sup> And in their mouth was found no falsehood ; they are without blemish.

<sup>6</sup> And I saw another angel flying in mid-heaven, having the eternal gospel to proclaim to those who dwell on the earth, and to every nation, and tribe, and tongue, and people ; <sup>7</sup> saying with a great voice, Fear God, and give glory to him, because the hour of his judgment is come ; and worship him who made

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\* *Some ancient documents read six hundred and sixteen*

the heaven, and the earth, and sea and fountains of waters.

<sup>8</sup> And another, a second angel, followed, saying, Fallen, fallen, is Babylon the great, who has made all the nations drink of the wine of the wrath of her fornication.

<sup>9</sup> And another, a third angel, followed them, saying with a great voice, If any one worships the beast and his image, and receives a mark on his forehead, or on his hand, <sup>10</sup> he also shall drink of the wine of the wrath of God, which is mingled <sup>a</sup> undiluted in the cup of his wrath, and shall be tormented with fire and brimstone before the holy angels, and before the Lamb. <sup>11</sup> And the smoke of their torment goes up <sup>b</sup> forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.

<sup>12</sup> Here is the patience of the saints, those who keep the commandments of God, and the faith of Jesus.

<sup>13</sup> And I heard a voice out of heaven, saying, Write, Happy are the dead who die in the Lord, henceforth; yea, says the Spirit, that they may rest from their labors, for their works follow with them.

<sup>14</sup> And I saw, and behold a white cloud, and on the cloud one sitting like <sup>c</sup> a son of man, having on his head a golden crown, and in his hand a sharp sickle.

<sup>15</sup> And another angel came forth out of the temple, crying with a great voice to him who sat on the cloud, send forth thy sickle, and reap; because the hour to reap is come; because the harvest of the earth is <sup>d</sup> ripe. <sup>16</sup> And he who sat on the cloud cast his sickle on the earth; and the earth was reaped.

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<sup>a</sup> *Gr.*, unmixed,

<sup>b</sup> *Gr.* to ages of ages.

<sup>c</sup> *Or*, the Son.

<sup>d</sup> *Gr.* dried up.

<sup>17</sup> And another angel came forth out of the temple which is in heaven, he also having a sharp sickle. <sup>18</sup> And another angel came out from the altar, having authority over fire ; and he called with a great voice to him who had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth ; because its grapes are fully ripe. <sup>19</sup> And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. <sup>20</sup> And the wine-press was trodden outside of the city, and blood came forth out of the wine-press, even to the bridles of the horses, as far as a thousand and six hundred furlongs.

**XV.** <sup>1</sup> And I saw another sign in heaven, great and wonderful, seven angels having seven plagues ; which are the last, because in them is finished the wrath of God.

<sup>2</sup> And I saw as it were a glassy sea, mingled with fire ; and those who were victorious over the beast, and over his image, and over the number of his name, standing by the glassy sea, having harps of God. <sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful are thy works, Lord God, the Almighty ; righteous and true are thy ways, thou King of the <sup>a</sup>ages. <sup>4</sup> Who shall not fear, O Lord, and glorify thy name ? Because thou only art holy ; because all the nations shall come and worship before thee ; because thy righteous acts are made manifest.

<sup>5</sup> And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened ; <sup>6</sup> and there came out from the temple the seven angels that had the seven plagues, clothed with a pure, bright

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<sup>a</sup> *Many ancient documents read nations.*

\*stone, and girded about the breasts with golden girdles. <sup>1</sup> And one of the four living creatures gave to the seven angels seven golden bowls, full of the wrath of God, who lives <sup>b</sup> forever and ever. <sup>8</sup> And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, until the seven plagues of the seven angels should be finished.

**XVI.** <sup>1</sup> And I heard a great voice out of the temple, saying to the seven angels, Go, and pour out the seven bowls of the wrath of God into the earth.

<sup>2</sup> And the first went, and poured out his bowl into the earth; and there came a noisome and grievous sore upon the men who had the mark of the beast, and who worshiped his image.

<sup>3</sup> And the second poured out his bowl into the sea; and it became blood, as of a dead man; and every living soul died, the things that were in the sea.

<sup>4</sup> And the third poured out his bowl into the rivers, and the fountains of the waters; and <sup>e</sup> it became blood. <sup>5</sup> And I heard the angel of the waters saying, Righteous art thou, who art, and who wast, the holy One, because thou didst thus judge; <sup>6</sup> because they poured out the blood of saints and prophets, and thou hast given them blood to drink: they are worthy. <sup>7</sup> And I heard the altar saying, Even so, Lord God, the Almighty, true and righteous are thy judgments.

<sup>8</sup> And the fourth poured out his bowl on the sun; and it was given to <sup>d</sup> it to scorch men with fire. <sup>9</sup> And men were scorched with great heat, and blasphemed

\* *Many ancient documents read (in) linen.*

<sup>b</sup> *Gr., to the ages of the ages.*

*Some ancient documents read they.*

<sup>c</sup> *Or, him.*

the name of God, who has the authority over these plagues ; and they repented not to give him glory.

<sup>10</sup> And the fifth poured out his bowl on the throne of the beast ; and his kingdom became darkened ; and they gnawed their tongues for pain, <sup>11</sup> and blasphemed the God of heaven, because of their pains and their sores ; and they repented not of their works.

<sup>12</sup> And the sixth poured out his bowl upon the great river, the Euphrates ; and its water was dried up, that the way of the kings, who come from the rising of the sun, might be prepared. <sup>13</sup> And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet three unclean spirits like frogs ; <sup>14</sup> for they are spirits of demons, working signs, which go forth upon the kings of the whole habitable earth, to gather them to the battle of the great day of God, the Almighty.

<sup>15</sup> Behold, I come as a thief. Happy is he that watches, and keeps his garments, that he may not walk naked and they see his shame.

<sup>16</sup> And they gathered them into the place which is called in Hebrew, Har-Magedon.

<sup>17</sup> And the seventh poured out his bowl on the air ; and there came forth a great voice out of the temple, from the throne, saying, It is done. <sup>18</sup> And there were lightnings, and voices, and thunders ; and there was a great earthquake, such as was not since there were men on the earth, so mighty an earthquake, so great.

<sup>19</sup> And the great city was divided into three parts, and the cities of the nations fell ; and Babylon the great was remembered before God, to give to her the cup of the wine of the fierceness of his wrath. <sup>20</sup> And every island fled away, and mountains were not found. <sup>21</sup> And great hail, as of a talent's weight,



comes down out of heaven on men; and men blasphemed God on account of the plague of the hail; because its plague is exceeding great.

**XVII.** <sup>1</sup>And there came one of the seven angels who had the seven bowls, and spoke with me, saying, Come hither, I will show thee the judgment of the great harlot, that sits on many waters; <sup>2</sup>with whom the kings of the earth committed fornication, and those who dwell in the earth were made drunken with the wine of her fornication. <sup>3</sup>And he carried me away in the Spirit into a wilderness. And I saw a woman sitting on a scarlet beast, <sup>4</sup>names full of blasphemy, having seven heads and ten horns. <sup>5</sup>And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup, full of abominations and the impurities of her fornication, <sup>6</sup>and on her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

<sup>7</sup>And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and I wondered when I saw her, with great wonder. <sup>8</sup>And the angel said to me, Why didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns. <sup>9</sup>The beast that thou sawest was, and is not, and is about to come up out of the abyss, and to go into perdition; and they will wonder who dwell on the earth, whose name is not written in the book of life from the foundation of the world, when they see the beast, that he was, and is not, and shall come. <sup>10</sup>Here is the mind that has wisdom.

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<sup>4</sup>*Some ancient documents read full of names of blasphemy.*

The seven heads are seven mountains, on which the woman sits. <sup>10</sup> And they are seven kings; the five are fallen, the one is, the other is not yet come; and when he comes, he must remain a little time. <sup>11</sup> And the beast that was, and is not, he also is an eighth, and is of the seven, and goes into perdition. <sup>12</sup> And the ten horns which thou sawest are ten kings, who received no kingdom as yet; but receive authority as kings one hour, along with the beast. <sup>13</sup> These have one mind, and they give their power and authority to the beast. <sup>14</sup> These will make war with the Lamb, and the Lamb will overcome them; because he is Lord of lords, and King of kings, and they who are with him are called, and elect, and faithful. <sup>15</sup> And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes, and nations and tongues. <sup>16</sup> And the ten horns which thou sawest and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and will burn her up with fire. <sup>17</sup> For God put it into their hearts to do his will, even to do his purpose, and to give their kingdom to the beast, until the words of God shall be accomplished. <sup>18</sup> And the woman whom thou sawest is the great city, which has a kingdom over the kings of the earth.

**XVIII.** <sup>1</sup> After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. <sup>2</sup> And he cried with a strong voice, saying, Fallen, fallen, is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a cage of every unclean and hateful bird. <sup>3</sup> Because <sup>a</sup> by <sup>b</sup> the wine of the wrath of her fornication

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<sup>a</sup> Some ancient documents read all the nations have drunk of.

<sup>b</sup> Some ancient documents omit the wine of.

tion all the nations have fallen ; and the kings of the earth committed fornication with her, and the merchants of the earth became rich by the power of her luxury.

<sup>4</sup> And I heard another voice out of heaven, saying, Come out of her, my people, that ye have no fellowship with her sins, and that ye receive not of her plagues.

<sup>5</sup> Because her sins clave together even to heaven, and God remembered her iniquities. <sup>6</sup> Reward her as she also rewarded, and double the double according to her works ; in the cup which she mingled, mingle for her twofold. <sup>7</sup> By as much as she glorified herself, and lived luxuriously, so much torment and mourning give her ; because in her heart she says, I sit a queen, and am not a widow, and shall see no mourning. <sup>8</sup> Therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be burned up with fire ; because strong is <sup>a</sup> the Lord God who judged her.

<sup>9</sup> And the kings of the earth, who committed fornication and lived luxuriously with her, shall weep and wail over her, when they see the smoke of her burning ; <sup>10</sup> standing afar off for the fear of her torment, saying, Woe, woe, the great city Babylon, the strong city ! Because in one hour thy judgment is come.

<sup>11</sup> And the merchants of the earth weep and mourn over her, because no one buys their merchandise any more ; <sup>12</sup> the merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all citron wood, and every vessel of ivory, and every vessel of most precious wood, and brass, and iron, and marble, <sup>13</sup> and cinnamon, and anemum, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and

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<sup>a</sup> Some ancient documents omit the Lord.

wheat, and cattle, and sheep; and of horses, and chariots, and slaves; and souls of men. <sup>14</sup> And the fruit that thy soul desired departed from thee, and all the dainty and goodly things perished from thee, and they shall find them no more. <sup>15</sup> The merchants of these things, who became rich by her, shall stand afar off for the fear of her torment, weeping and mourning, <sup>16</sup> saying, Woe, woe, the great city, that was clothed in fine linen, and purple, and scarlet, and gilded with gold and precious stone and pearl; <sup>17</sup> because in one hour so great riches are made desolate. And every shipmaster, and every one that sails to any place, and seamen, and as many as do business at sea, stood afar off, <sup>18</sup> and cried out when they saw the smoke of her burning, saying, What city is like the great city? <sup>19</sup> And they cast dust on their heads, and cried out weeping and mourning, saying, Woe, woe, the great city, wherein all that have the ships in the sea became rich by reason of her costliness; because in one hour she is made desolate. <sup>20</sup> Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; because God judged your judgment on her.

<sup>21</sup> And a strong angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon the great city be cast down and shall be found no more. <sup>22</sup> And the voice of harpers and musicians and flute-players and trumpeters shall be heard in thee no more; and no craftsman, <sup>23</sup> of whatever craft, shall be found any more in thee, and the voice of a millstone shall be heard in thee no more; <sup>24</sup> and the light of a lamp shall shine in thee no more; and the voice of bridegroom and of bride shall be heard in thee no more; because thy merchants were the great men of the earth; because by

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\* Some ancient documents omit of whatever craft.

thy sorcery all the nations were led astray. <sup>24</sup>And in her was found the blood of prophets and of saints and of all that have been slain on the earth.

**XIX.** <sup>1</sup>After these things, I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah ; the salvation, and the glory, and the power, are our God's ; <sup>2</sup>because true and righteous are his judgments ; because he judged the great harlot, who corrupted the earth with her fornication, and avenged the blood of his servants at her hand. <sup>3</sup>And a second time they <sup>a</sup>said, Hallelujah. And her smoke goes up <sup>b</sup>forever and ever. <sup>4</sup>And the twenty-four elders, and the four living creatures, fell down and worshiped God, who sits on the throne, saying, Amen, Hallelujah. <sup>5</sup>And a voice came out from the throne, saying, Praise our God, all ye his servants, ye who fear him, the small and the great. <sup>6</sup>And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah ; because the Lord our God, the Almighty, has become king. <sup>7</sup>Let us rejoice and exult, and we will give to him the glory ; because the marriage of the Lamb is come, and his wife has prepared herself. <sup>8</sup>And it was given her that she should clothe herself in fine linen, shining, pure ; for the fine linen is the righteous acts of the saints. <sup>9</sup>And he says to me, Write, Happy are they who are called to the marriage supper of the Lamb. And he says to me, These are true words of God. <sup>10</sup>And I fell before his feet to worship him. And he says to me, See thou do it not. I am a fellow-servant of thee and of thy brethren who have the testimony of Jesus ; worship God. For the testimony of Jesus is the spirit of prophecy.

<sup>a</sup> *Gr.*, have said.

<sup>b</sup> *Gr.*, unto the ages of the ages.

<sup>11</sup> And I saw heaven opened, and lo, a white horse, and he who sat on him, <sup>a</sup>called Faithful and True; and in righteousness he judges, and makes war. <sup>12</sup> And his eyes are as a flame of fire, and on his head are many diadems; and he had a name written, which no one knows but he himself. <sup>13</sup> And he is clothed with a garment <sup>b</sup>dipped in blood; and his name is called, The Word of God. <sup>14</sup> And the armies which are in heaven followed him on white horses, clothed in fine linen, white, pure. <sup>15</sup> And out of his mouth goes forth a sharp sword, that with it he may smite the nations; and he will shepherd them with a rod of iron; and he treads the wine-press of the fierceness of the wrath of God, the Almighty. <sup>16</sup> And he has on his garment, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.

<sup>17</sup> And I saw an angel standing in the sun. And he cried with a great voice, saying to all the birds that fly in mid heaven, Come, gather yourselves together to the great supper of God; <sup>18</sup> that ye may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of **all**, both free and bond, and small and great.

<sup>19</sup> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with him who sat on the horse, and with his army. <sup>20</sup> And the beast was seized, and with him the false prophet that wrought the signs in his sight, with which he led astray those who received the mark of the beast, and who worshiped his image. The two were cast alive into the lake of fire, that burns with brimstone.

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<sup>a</sup> Some ancient documents omit called.

<sup>b</sup> Some ancient documents read sprinkled with. Cf. Isa. 63 : 3.

<sup>21</sup> And the rest were killed with the sword of him who sat on the horse, which came forth out of his mouth; and all the birds were filled with their flesh.

**XX.** <sup>1</sup> And I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand. <sup>2</sup> And he laid hold of the dragon, the old serpent, which is the Devil and Satan, and bound him a thousand years, <sup>3</sup> and cast him into the abyss, and shut it, and sealed it over him, that he should lead the nations astray no more, until the thousand years should be finished; after these he must be loosed a little time.

<sup>4</sup> And I saw thrones, and they sat on them, and judgment was given to them; and the souls of those that had been beheaded on account of the testimony of Jesus, and on account of the word of God, and whoever did not worship the beast, nor his image, and did not receive the mark on their forehead, and on their hand; and they lived and reigned with Christ a thousand years. <sup>5</sup> The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. <sup>6</sup> Happy and holy is he that has part in the first resurrection; over these the second death has no authority, but they shall be priests of God and of Christ, and shall reign with him <sup>a</sup> a thousand years.

<sup>7</sup> And when the thousand years are finished, Satan will be loosed out of his prison, <sup>8</sup> and will go out to lead astray the nations that are in the four corners of the earth, Gog and Magog, to gather them together to the war, the number of whom is as the sand of the sea. <sup>9</sup> And they went up on the breadth of the earth, and encompassed the camp of the saints, and the beloved city; and fire came down out of heaven, and

devoured them. <sup>10</sup> And the Devil who led them astray was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they will be tormented day and night <sup>a</sup> forever and ever.

<sup>11</sup> And I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away, and no place was found for them. <sup>12</sup> And I saw the dead, the great and the small, standing before the throne. And books were opened; and another book was opened, which is [the book] of life; and the dead were judged out of the things that were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead who were in it; and death and Hades gave up the dead who were in them; and they were judged every one according to their works. <sup>14</sup> And death and Hades were cast into the lake of fire. This is the second death, the lake of fire. <sup>15</sup> And if any one was not found written in the book of life, he was cast into the lake of fire.

**XXI.** <sup>1</sup> And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

<sup>2</sup> And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himself will be with them <sup>b</sup> as their God. <sup>4</sup> And he will wipe away every tear from their eyes; and death will be no more, nor will mourning, nor crying, nor pain be any more; because the first things are passed away. <sup>5</sup> And

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<sup>a</sup> *Gr.*, unto the ages of the ages.

<sup>b</sup> *Some ancient documents omit as their God.*



he who sat upon the throne said, Behold, I make all things new. And he says, Write; because these words are faithful and true. <sup>6</sup> And he said to me, They have come to pass. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts, of the fountain of the water of life <sup>a</sup> freely. <sup>7</sup> He that overcomes shall inherit these things; and I will be to him a God; and he shall be to me a son. <sup>8</sup> But for the <sup>b</sup> fearful, and unbelieving, and defiled with abominations, and murderers, and fornicators, and sorcerers, and idolaters, and all the liars, their part shall be in the lake which burns with fire and brimstone, which is the second death.

<sup>9</sup> And there came one from among the seven angels, who had the seven bowls full of the seven last plagues, and spoke with me, saying, Come hither; I will show thee the bride, the wife of the Lamb. <sup>10</sup> And he carried me away in the spirit to a great and high mountain, and showed me the holy city Jerusalem, coming down out of heaven from God, <sup>11</sup> having the glory of God; her luminary like a most precious stone, as it were a jasper stone, clear as crystal; <sup>12</sup> having a wall great and high; having twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel; <sup>13</sup> on the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. <sup>14</sup> And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

<sup>15</sup> And he who spoke with me had a golden reed for a measure to measure the city, and its gates, and its wall. <sup>16</sup> And the city lies foursquare, and its length is as great as the breadth. And he measured

<sup>a</sup> Or, gratuitously.

<sup>b</sup> Or, cowardly.

the city with the reed, twelve thousand furlongs; the length, and the breadth, and the height of it are equal. <sup>17</sup> And he measured its wall a hundred and forty-four cubits, the measure of a man, that is, of an angel. <sup>18</sup> And the material of its wall was jasper; and the city was pure gold, like pure glass. <sup>19</sup> The foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; <sup>20</sup> the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst. <sup>21</sup> And the twelve gates were twelve pearls; each several gate was of one pearl; and the street of the city was pure gold, as transparent glass. <sup>22</sup> And a temple I saw not in it; for the Lord, God, the Almighty, is its temple, and the Lamb. <sup>23</sup> And the city has no need of the sun, nor of the moon, to shine on it; for the glory of God lightened it, and its lamp is the Lamb. <sup>24</sup> And the nations will walk by its light; and the kings of the earth bring their glory into it. <sup>25</sup> And its gates will not be shut by day; for there will be no night there; <sup>26</sup> and they will bring the glory and the honor of the nations into it. <sup>27</sup> And there shall not enter into it any thing unclean, or he that works abomination and falsehood; but only they who are written in the Lamb's book of life.

**XXII.** <sup>1</sup> And he showed me a river of water of life, bright as crystal, going forth out of the throne of God and of the Lamb. <sup>2</sup> In the midst of its street, and on each side of the river, was a tree of life, bearing twelve fruits, every month yielding its fruit; and the leaves of the tree are for the healing of the nations. <sup>3</sup> And there will be no more curse.

And the throne of God and of the Lamb will be in it; and his servants will serve him, <sup>4</sup>and will see his face, and his name will be on their foreheads. <sup>5</sup>And there will be no night there; and they need no lamp light, nor sunlight, because the Lord God will give them light; and they will reign <sup>a</sup>forever and ever.

<sup>6</sup>And he said to me, These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent his angel to show to his servants the things which must shortly come to pass. <sup>7</sup>And behold, I come quickly. Happy is he that keeps the words of the prophecy of this book.

<sup>8</sup>And I, John, am he who heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. <sup>9</sup>And he says to me, See thou do it not. I am a fellow-servant with thee and with thy brethren the prophets, and with those who keep the words of this book; worship God.

<sup>10</sup>And he says to me, Seal not the words of the prophecy of this book; because the time is at hand. <sup>11</sup>He that is unrighteous, let him be unrighteous still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still.

<sup>12</sup>Behold, I come quickly; and my reward is with me, to give to each one according as his work is. <sup>13</sup>I am the Alpha and the Omega, the first and the last, the beginning and the end. <sup>14</sup>Happy are they who wash their robes, that they may have <sup>b</sup>right to the tree of life, and may enter by the gates into the city. <sup>15</sup>Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and does a lie.

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<sup>a</sup> *Gr.*, unto the ages of the ages.

<sup>b</sup> *Or*, the authority over.

<sup>16</sup> I, Jesus, sent my angel to testify to you these things in the churches. I am the root and the offspring of David, the bright, the morning star.

<sup>17</sup> And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that thirsts, come; let him that will, take the water of life <sup>a</sup>freely.

<sup>18</sup> I testify to every one that hears the words of the prophecy of this book, if any one shall add to them, God will add to him the plagues that are written in this book; <sup>19</sup> and if any one shall take away from the words of the book of this prophecy, God will take away his part from the tree of life, and out of the holy city, which are written of in this book.

<sup>20</sup> He who testifies these things, says, Yea, I come quickly. Amen; come, Lord Jesus.

<sup>21</sup> The grace of the Lord Jesus <sup>b</sup>be <sup>c</sup>with the saints.

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<sup>a</sup> Or, gratuitously.

<sup>b</sup> Some ancient documents add Christ.

<sup>c</sup> Some ancient documents read with all.